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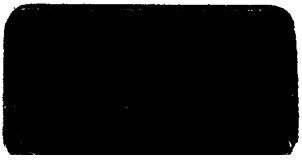

ISRAEL: A THESIS.

RICHARD CARROLL

ISRAEL: A THESIS.

TREATING OF

THE PRESENT-DAY DEVELOPMENT

OF

EPHRAIM'S BIRTHRIGHT.

BY THE

REV. DENIS HANAN, M.A., B.D., T.C.D.

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INTRODUCTION.

In the following essay I do not place myself in the position of an apologist, although the views put forward are in one sense modern, being the result of research which has occupied men's minds for a period of not more than fifty years, and that has not produced a literature of any extent until within the last fifteen years.

The study has interested me for about the latter period, and in the appendices I make use of articles which I have contributed to the *Banner of Israel* and other periodicals.

The literature of the subject has grown greatly. The Bible has been closely studied. The political and scientific advance of the century has opened up many questions. Opposition has produced research, and no subject can repay research more than this. History, sacred and profane, ethnology, physiology and philology, geography and archæology, all obtain a new interest. But the study is in its infancy, and although the number of those interested is by no means small, yet the number of those who have anything like definite opinions or knowledge is not large.

Ridicule has been expended in unmeasured

Appendix A. quantity. Misconception has abounded, opponents have unmercifully exposed crude statements. Opinions based upon totally unreliable data have discredited our sober methods, and yet I have never known our arguments to be overthrown. Therefore, I do not take the position of an apologist. I state my case (being permitted to do so by the kind consideration of the Regius Professor of Divinity, Trinity College, Dublin), and I ask for a calm and unprejudiced hearing, such as becomes the consideration of a subject which is declared to be according to the "whole heart and whole soul" of the God of Israel.

Appendix B.

Perhaps I may be fortunate enough so to write as to procure the admission that my words are those of truth and soberness.

This introduction and chapter i. were sent by me to the Regius Professor of Divinity, Trinity College, Dublin. He wrote to say "the subject you have chosen lies so completely outside the usual range, that even the small specimen of your work which you have sent me requires much consideration. I had supposed that you proposed to give something of a survey of the different theories that have been put forward concerning the Ten Tribes. The thesis for the D.D. degree is required to be a work of original thought, or of first-hand investigation, of sufficient importance to be a valuable accession to theological literature."

I venture to hope that in the following

treatise I do not merely recount theories, but give certain proof. That my work is original is evidenced by its being completely outside the usual range, and by its internal evidence. And that the subject treated of is of sufficient importance, nay, that it possesses the very first and most important place in the present day theological literature, is a statement based upon the fact that the discovery of which it treats, has been ever and is now according to the "whole heart" and the "whole soul" of Him who is the object of all true theological study, the LORD God of Israel. Jer. xxxii. 41

The design in the arrangement of chapters, and printing of the treatise is this:—The argument is carried on from chapter to chapter in the large type. The appendices give a more full treatment of some of the subjects. They are printed immediately under each chapter, and may be either read with the chapters, or passed by until the design of the treatise proper is understood.

I have endeavoured, while treating my subject in, I hope, a scholarly manner, to avoid ought that might make it unacceptable to the general reader.

APPENDIX A.

THE question as to the location of the tribes of the northern kingdom was discussed in my presence by men of high scholarly attainments. All derided the notion that they could be discovered. Said one whose name stands very high in the religious and scientific world, "I could prove that the Ten Tribes are at the North Pole." How? "They must be somewhere." Well, that is an

admission. "They may be at the Pole." "They are nowhere else." "*Ergo*, they must be there!" Sir, I replied, You have admitted that they must be somewhere; they are not at the Pole, therefore they must be somewhere else. Where are they?

APPENDIX B.

THERE are certain questions upon which men are justified in holding their judgment in suspense, or upon which they are under no moral responsibility to pass a judgment at all. With respect to such questions they may assume the position of the critic, and endeavour to find out the weak points in their opponents' statements, without being called upon to define their own position. But there are other questions upon which men are not justified in so doing. When acceptance or rejection must influence conduct, then we cannot evade responsibility by refusing to make up our minds.

Under which of these categories does the question concerning the Identification of Ephraim-Israel come? In order to define my position more plainly, and to fortify my statement, I quote from the Donnellan lectures for the year 1877, preached by the late Provost of Trinity College, Dublin. In his introductory lecture, he says, "If of two controversialists the one is required to assume a position purely defensive, while the other is permitted to assume a position purely critical, there can be no doubt that the second controversialist starts with an enormous advantage. Not, be it observed, necessarily an unfair advantage. There are controversies in which the rules of right reason absolutely require those who conduct them to assume this relative position. There are controversies which, from their very nature, must be conducted between critics on the one side, and defenders or apologists on the other. Still, I repeat, in any such controversy the disputant who is allowed to assume the position of a mere critic enjoys an immense advantage. He is not expected to prove anything. He is not required to show that the position which he defends is stronger than that occupied by his opponent, for he defends no position. His duty is simply to criticise the argument of his opponent, to point out its weakness, if it have any such; to show that there are difficulties which his opponent has failed to remove; to show, in fact, that the argument which he criticises falls short of full proof. In a word, the apologist is required to prove his assertion to be true, while the critic is not required to prove it to be untrue. If the apologist fail to do that which is thus required of him, the critic has but

to point out the failure, and he will be pronounced to have been victorious.

"Now, there are controversies in which this is quite right, but there are controversies in which it is wholly wrong; and as the controversial principle which I have stated gives necessarily to one of the supposed disputants a very serious advantage, it is right that before such a principle is adopted we should seek to define the class of questions to which it is applicable, in order that we may determine whether in this class the controversy in hand be included.

"Now, in the first place, it is quite plain that there is such a class. In the scientific world we know it well. Thus, when a scientific man is presented with a theory of any natural phenomenon, he is in general perfectly justified in assuming a position wholly critical. It is in general his undoubted right to criticise the theory which is submitted to him, to state any scientific objections which may be alleged against it; to point out any parts of the complex phenomenon which it has failed to account for; and that without being required to advance any theory of his own. This is perfectly just, so long as we have to deal with purely theoretical science. You may refuse to believe that light is an undulation without being required to maintain that it is a projectile, or to hold any theory on the subject; and you may do this because in such a question the mind may, after hearing the evidence, reasonably assume any one of three attitudes—namely, belief, disbelief, or unbelief.

"But let the question pass from the region of theory to the region of practice, and the third of these attitudes usually becomes impossible. If the question which the theory professes to solve be a practical one, you cannot usually take up the position of unbelief. You may act as if you believed the theory to be true, or you may act as if you believed it to be false; but you cannot act as if you did not know whether it be true or false. So far as your actions are concerned, you cannot leave the question undecided.

"A single example taken from the world of science will sufficiently illustrate this principle. The physicist, who believes in the nearly spherical figure of the earth, is bound to maintain his thesis against all comers, without being entitled to require of any objector that he should produce a counter-theory. If he attempts to meet an objection by asking of the objector, 'Well, what do you believe the earth's figure to be?' the other may fairly retort, 'I do not know; I have no theory on the subject, and am merely exercising my right to criticise yours.'

"But this retort, perfectly fair when addressed to a physicist, would have no force at all if addressed to a sailor. For he may

quite fairly reply, 'Then I cannot listen to you. I must decide the question; the exigencies of my profession require that I should decide it. I must have charts; I must be guided by rules of navigation; and neither charts nor rules can be constructed without answering the question, What is the figure of the earth? That which I have to determine, therefore, is not whether the received theory be free from all objections, but whether it be more probable than any other theory which has been started. Scepticism may be possible to you—it is impossible to me.'

"The principle contained in this answer indicates exactly the inquiry which we ought to make before we allow a controversy to be conducted as between an apologist on one side and a critic on the other. Is the question at issue of such a kind that the mind may refuse to come to *any* decision? is an attitude of pure scepticism possible? If it be, then the mere critic has a legitimate standing ground, and this mode of conducting the controversy is legitimate. If it be not, the position of the mere critic is untenable, and the mode of conducting the controversy of which I have spoken should not be permitted by the apologist, if he desires to do justice to his cause."

We have now to enquire to which of these classes the Identity belongs. Applying the test defined above, we must ask Is it possible to maintain with regard to this teaching an attitude purely sceptical? As in the case of Theism or of Atheism, "the question which a man's life requires him to decide is not whether the existence of God be proved by overwhelming evidence, but whether the system which includes the divine element, or a system which excludes it, be the more probable. For according to one or other of these systems you must live. If you say, 'The evidence is not satisfactory, and I must therefore decline to decide the question,' you profess to do what you cannot do. Your life will decide it. You may imagine your attitude to be one of philosophic scepticism—practically it is an attitude of disbelief; and if you assume this attitude in the face of *any* preponderance of evidence in favour of the system of Theism as opposed to the system of Atheism, then I conceive your conduct is not consistent with the principles of just reason." In like manner, the question having been brought before him, an Anglo-Saxon Christian must *live* either as a believer or a disbeliever in the statement that the God of Israel has given the Abrahamic covenant blessings to the Abrahamic race, and not to a Gentile people; for the acceptance or rejection of the position must influence his acts in all the relationships of life; as a citizen of the world, nationally, politically: as a member of the Church; as the head of, or the member of, a family; as one laying hold of the covenants which

were confirmed in Christ the Lord, or as one oblivious to them.

Before I proceed to show this, another illustration may be permitted. There are various theories as to in what way, or to what extent, the Holy Spirit used or overruled the writers of the books of the Bible. With regard to such questions, a purely critical position may perhaps be assumed, insomuch as that the holding one or other of them may not affect the life and conduct. But it is far different with respect to the question, Does the Bible contain God's revealed will to man? For belief or disbelief must practically give direction to life and life's work.

So also our recognition or non-recognition of the faithfulness of God as manifested to those with whom the covenants were made, must mould our conception of Him, and influence immeasurably our recognition of national and personal duty: and therefore, we cannot regard the Identity as a mere theory.

Is the statement that the Anglo-Saxon peoples are the people of Israel—God's first-born Ephraim—of such a nature that our belief or disbelief must influence our knowledge of God, our witness to His Word written, and our life and conduct? In the first place we find that the Anglo-Saxon race are in possession of the earthly inheritance which God covenanted to give to Abraham and his seed forever. I do not now repeat the proofs of this statement; they have been given again and again in the *Banner of Israel*, and many other publications. Manifestly any opponent who is acquainted with them is in no position to deny the statement. Now, our race, so being in possession, must either, being Israel, witness to God's faithfulness, or, being Gentile, witness to His breach of covenant.

The infidel has made use of this argument, and decidedly requires an answer. Our personal knowledge of God must be seriously affected by the answer that we give. This is no theoretical subject; it is eminently practical, and all are bound to give it the attention that pre-eminently belongs to it.

In the second place, our witness to the Bible must be affected to an extent which those who have not studied the question cannot conceive. Israel and Judah are the theme of the Old Testament Scriptures, and very largely of the New Testament; if the facts of the case require us to read Judah and non-Israelite peoples, we practically undermine the veracity of that which we may conventually continue to speak of as the inspired Book.

In the third place, our own life and conduct must be influenced (*a*) as a citizen of the world. The man who remembers that God deigned to say, "You only have I known

of all the families of the earth," and, "Ye are My witnesses that I am God," must act with a sense of responsibility which will very practically guide his conduct and affect the acts of others, if he knows himself to be one of that selected people, and *vice versa*. (*b*) Nationally and politically, Reform Bills have given us all but manhood suffrage, and political power must be exercised either with a conscious desire to direct the nation's acts in accordance with the duties of the firstborn, or with indifference to that object. Now, there may be certain questions unaffected by this knowledge (although a little consideration must show that they can be very few). But there are numerous questions which it bears directly upon, and such must multiply. I can conceive of nothing less theoretical and more practical than these questions. Like the sailor, we are bound to make up our minds and to act. (*c*) As a member of the Church, we are either in the position of the original branches upon the stem, or in that of those that were grafted in when certain of the original branches were broken off (Rom. xi.). If any would say, What difference does it make? we fear that such objectors have made but a very cursory study of that remarkable chapter. The relationship of the Hebrew Christian Church towards the Gentile Christian Church, their oneness, inasmuch as the latter has been grafted in *among* the branches which represent the former; their respective positions, so different from that which a Gentile graft has arrogated to itself; these and many other kindred questions require practical recognition, and an unwavering witness to the divine wisdom which has caused the New Testament to confirm all the promises made under the Old Testament. This is surely a practical duty, which we shall either do or leave undone. (*d*) As the head, or as a member of a family, the responsibility which the decision of this question places us under will hardly be ignored, even by those who are not convinced. The individual inheritors of the position and duties which belong to the members of the firstborn nation ("Ephraim is My firstborn," see Jer. xxxi. 9) must be either actually recognised and undertaken, or conscientiously held to be not binding. If Ephraim-Israel has been Christianised, and if he has been restored to power, Empire, wealth, and influence, there is nothing which will so tend to bring back again chastisement and loss as the non-recognition in the family of the duties which the inheritance involves.

The sailor must have his chart and his rules of navigation; it is but little use for us to point to a map such as that which was shewn in the Colonial and Indian Exhibition, whereon the magnitude of the Empire was seen, unless the especial duty which that Empire has to perform for the world's good is

recognised as our rule. If Israel's sons are to be made princes (rulers) in the earth, they must learn of God's purpose and of their calling while under the shelter of their homes.

We may decide that God never purposed to have a first-born tribe, nation, race; or we may decide that He has withdrawn from His promises to that race; or we may decide that He has transferred the covenant promise to a pure Gentile people; or we may decide that the race in possession of all the promised temporal as well as spiritual blessings, are the descendants of him to whom the promises were made. But, whatever we decide, our lives, our conduct, our duties—national, ecclesiastical, personal—must be affected, influenced, shaped thereby. This is a subject so eminently practical that it cannot be treated as if merely theoretical, and we cannot accept the position of "apologists," or mere defenders. We can no more theorise concerning the revealed purpose of God than we can theorise concerning the existence of God. The responsibilities and the duties of Ephraim-Israel must be either accepted and performed, or rejected and repudiated, and if the latter be the reader's choice, we repeat the words before quoted. You may imagine your attitude to be one of philosophic scepticism—practically it is an attitude of disbelief, and if you assume this attitude in the face of *any* preponderance of evidence in favour of God's faithfulness to Abraham and his seed for ever, as opposed to the theory that ignores His promises to Israel, then I conceive your conduct is not consistent with the principles of just reason.

NOTE.—"The Efficacy of Prayer," being the Donnellan Lectures for the year 1877, by John H. Jellett, D.D. London: Macmillan and Co. Dublin: Hodges, Figgis and Co.

ISRAEL: A THESIS.

Chapter I.

"EPHRAIM IS MY FIRSTBORN" (JER. XXXI. 9).

THIS Divine utterance, spoken by the prophet Jeremiah 120 years after the final deportation of Ephraim-Israel from Palestine, possesses a far-reaching significance which has been much neglected.

It opens up a new field for an essay which is to treat of "Doctrine from the Holy Scriptures;" it casts a new light upon "the History of the Church;" and it gives a living interest to "Dogmatic Theology," proving that He who is the same yesterday, to-day and for ever, rules among the kingdoms of men.

Dublin University Calendar, p. 13.

Nor ought it to be objected to this statement that no new light upon the study of the queen of sciences can now be derived from the pages of inspiration; the words of Bishop Butler have but

Analogy, chap. iii. to be recalled: "Nor is it at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. For all the same phenomena and the same faculties of investigation from which such great discoveries in natural knowledge have been made in the present and last age, were equally in the possession of mankind several thousand years before. And possibly it might be intended that events as they came to pass should open and ascertain the meaning of several parts of scripture."

The importance of the question as to the existence of God's firstborn people can hardly be exaggerated. The faithfulness of the God of Abraham, Isaac and Jacob to covenant, to promise, and to prophetic utterance, is involved; nought but absolute popular ignorance concerning the
Rom. iv. 18 heirship of Him who was "the heir of the world," can account for the general acquiescence in the notion that God is faithful while transferring the birthright blessings upon an alien race.

The historian Hume justified his disbelief by the failure of the promises to Israel; and the church of his day, and of this our day, has no satisfactory answer for the honest sceptic who states that God's promises to Ephraim-Israel cannot ever be fulfilled. The history of the firstborn has been obscured by the common error of considering the tribe of Judah as being the alone representative of the sons of Jacob. But the distinction between the Ten-Tribed or Northern Kingdom, and Judah of the Two-Tribed

or Southern Kingdom, is never lost sight of in Holy Scripture. Appendix

I purpose to trace the history of Ephraim-Israel; to recount the birthright of promise and prophecy belonging to that people; to show that these promises have never been in abeyance, but that they have been "confirmed" in Christ; and to make a practical application of the study. Rom. xv. 8.

APPENDIX.—CHAPTER I.

It is most important when studying the past history, present position, and future destiny of Israel, to have a clear view of the distinction existing between the two Houses, or nations, or peoples—Israel and Judah.

The great majority of Bible readers fail to discern this distinction, although it is given great prominence in the historic and prophetic books. This failure has been one of the chief hindrances to a study which exceeds in interest and importance all other historical research. When the distinction has been perceived, and that we can read the Bible in the light thus thrown upon it, we begin to wonder that we have not realised it before. The lack of this knowledge concerning the distinction between Israel and Judah renders many of the most beautiful and important portions of the Bible altogether unintelligible. It is a prevalent practice, when reading of Israel and their future as indicated in the prophetic writings, to assume that the *Jews* are the people referred to, and this view is frequently propounded in our schools and churches. There is, however, anything but consistency in this matter, for there are many who will tell us that the *curses* rightfully belong to the *Jews*, but that the *blessings*, although promised to the *Israelites*, belong to the *Christian Church;* thus totally ignoring the people to whom the promises were made, and placing the "Church" in its stead. What grounds are there, we may ask, for applying to Gentiles the promises given to Israel? No such course is adopted with reference to the curses pronounced on the Jews, but they (the Jews) are allowed to have full and undisputed possession of them. If then Judah's curses are to be taken in their literal signification, of which, by the way, there

is no disputing, for we have the very people before our eyes a living fulfilment of them, then we must, with every sense of right and justice, claim the same interpretation for the great and glorious promises given to Israel. Unless the distinction be observed and always borne in mind, great confusion will invariably result. If, for instance, in reading the promises of multitudinous seed, we apply it to Judah, we are involved in perplexity, for we find the Jews few in number; hence, as is the case with some, the Scripture is impugned, or else the matter is regarded as one of God's mysteries. There is no reason whatever why the reader should be placed in any such dilemma, much less accept either of these alternatives; for with the distinction in view the thing becomes clear, the multitudinous seed was promised not to Judah but to Israel, therefore is not to be expected of Judah, but to be looked for in Israel.

A distinction between the two nations appears long before their final separation; David was anointed king over the House of Judah only, Ishbosheth, Saul's son, being made king over "all Israel" or the Ten Tribes (2 Sam. ii. 4—10). This severance continued for seven and-a-half years, when all Israel was annexed to Judah under the sceptre of David (2 Sam. v. 5). The two kingdoms were again severed immediately after the death of Solomon. The abuses of the latter part of his reign produced a tyranny which the liberty-loving spirit of Israel could not brook. They demanded redress from Rehoboam, but he replied imperiously; this unstatesman-like act brought matters to a crisis, for, "when all Israel (the Ten Tribes) saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents O Israel; now see to thine own house David. So Israel departed unto their tents." From that time to the present the Jews and the Israelites have remained distinct: they were taken captive separately at different times and by different nations: Israel B.C. 721 by the Assyrians; Judah B.C. 588 by the Babylonians; Judah was permitted to return after 70 years, and 42,000 accepted the offer; Israel never returned, nor was there any fixed period as in the case of Judah for the duration of their exile, other than the final glorious Restoration, when the two Houses will be for ever united in the land of their fathers.

At this period of Israel's history, B.C. 721, they suddenly and permanently drop out of the historical portion of the Bible, but prophecy supplies the sequel. No more of their doings are chronicled, but their whole future is foretold with great minuteness of detail. Many tender and forgiving messages were sent after them with assurances of mercy and forgiveness, and repeated promises of restoration. There are also many pre-

dictions as to their becoming, during their absence from their own land, scattered and lost, and yet, though as corn sifted in a sieve, not falling to the ground or being "as the heathen." They were to be divorced from the law, and to be redeemed, they are frequently addressed in the isles and coasts of the west, where they should become multitudinous, great and powerful, and God's witnesses for His truth. They were to find their appointed place too strait for them, and they were to break forth on the right hand and the left, inhabiting the desolate heritages and filling the world with fruit. They were to become the cord or measuring-line of God's inheritance, and "all that see them shall acknowledge them that they are the seed which the Lord hath blessed." On the other hand, predictions concerning the House of Judah, or the Jews, are that they should be few in number, bereft of children, a bye-word, a proverb, a reproach, an astonishment, and a shame. These two sets of predictions cannot possibly refer to one and the same people; besides, the context shews that in the one case they refer to Israel, and in the other to Judah. How those relating to Judah have been fulfilled is well known; that those relating to Israel have also been, or will be, likewise literally fulfilled, we may be equally assured:—

The following comparative view presents a number of points in which the distinction is clearly manifest.

JUDAH.	ISRAEL.
Of Judah was to come the one seed Christ (1 Chron. v. 2).	Of Israel was to come the multitudinous seed (Gen. xlviii. 16). By whom were to be spread the blessings obtained through the one seed Christ (Isa. lxvi. 19).
Judah was to be few in number (Jer. xv. 7; Ezek. xii. 16).	Israel to be as the sand of the sea shore (Hos. i. 10).
Judah treacherous but not divorced (Jer. iii. 9).	Israel backsliding and divorced (Jer. iii. 8, &c.).
Judah.	Israel to be re-betrothed as the sons of the living God (Hosea i. and ii.).
Judah carried captive to Babylon B.C. 588 (2 Kings xxv. 21).	Israel carried captive to Assyria, B.C. 721 (2 Kings xvii. 6).
The poor of Judah left in the land (2 Kings xxv. 12).	Israel carried away completely (2 Kings xvii. 18).

JUDAH.	ISRAEL.
Judah carried captive for 70 years (Jer. xxv. 11).	Israel carried captive for no fixed period but "utterly cast away" (Hosea i. 6).
After which time brought back (Ezra ii. 1).	
Judah's territory remained vacant with the exception of her own poor.	Israel's territory was colonised by strangers who retained it (2 Kings xvii. 24).
Judah separated from other nations and destined to reproach and shame (Jer. xxiv. 9).	Israel merged among the Gentiles (Isa. liv. 3; and Hosea vii. 8); and lost to view (Ezek. xxxvii. 12). But while in this condition to be sought out (Ezek. iv. 12), redeemed (Isa. xliii. 1); and to be the means of spreading the Gospel among the Gentiles (Isa. lxvi. 19). To be lost as "Israel" and to be found "sons of the living God" (Hos. i. 10).
The shew of their countenance to witness against them (Isa. iii. 9).	

This distinction then existed as early as B.C. 1056 (if not before). It has continued through all the centuries that have since elapsed; and as a culminating point, if we return to the Scriptures referring to the Restoration, *which is yet future*, we find it as marked and as prominent as it has been in the past. For, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel" (Hos. i. 11).

"In those days the House of Judah shall walk *to* (marginal reading) the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jer. iii. 18).

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all" (Ezek. xxxvii. 22).

"And I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them, and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them" (Zech. x. 6).

Thus the two Houses are to remain separate until re-united in Palestine. The separate existence of each House working

out its destiny, is a necessary factor towards producing the future re-union. It is absolutely necessary for the student of God's word written, and of God's word enacted, to bear in mind the fact that the two Houses, "Ephraim and the tribes his fellows," and "Judah and the tribes his fellows," exist, and exist separately, as they have continued to do since the severance in B.C. 975, which was from the Lord.

Chapter II.

"THE BIRTHRIGHT WAS JOSEPH'S" (1 CHRON. v. 2).

THE Patriarch Jacob was the sole inheritor of the promises given to his grandfather Abraham. He had twelve sons. Reuben the eldest was deprived of the birthright and it was given to Joseph. The inheritance of Joseph was given to his two sons Ephraim and Manasseh: the greater portion of the blessing became Ephraim's, for, said Jacob, speaking in prophetic power, "His seed shall become the fulness of the Gentiles."

Gen. lxviii. 13–20.

Then came the deliverance from Egypt and the settlement in the land of Canaan. The history of the period when the Judges ruled, manifests the tribal jealousies which became so prominent during the years in which David reigned over Judah only. They burst out again in consequence of the oppression of Solomon, when Rehoboam refused to yield to the people's just demands, and the severance between the Northern and Southern kingdoms took place. This political act, which removed the Ten Tribes from the two, was "from the Lord," and the severance has continued to this day. History, sacred or profane, records no fusion. Prophecy declares that when the reunion does take

1 Kings xii. 24.
Ezek. xxxvii. 22.

place it will be for ever, and the voice of Judah declares that it does not exist now.

After the severance of the kingdoms God's favour to the Ten Tribes was most marked. A prophet was sent to King Jeroboam promising continuance of his rule if he obeyed. Another was sent to warn him when he disobeyed, and a miracle was wrought. The great prophets Elijah and Elisha were sent to Israel. Hosea, Isaiah and Jeremiah pleaded with them, and Ezekiel predicted the restoration of Israel and of Judah.

Ephraim and the tribes his fellows were known as "Israel," as "all Israel," and as "Ephraim;" Judah, and the tribes his fellows, were known as Judah, as Israel, and after the Babylonian captivity as "the Jews." Blended with the Jews were the tribes of Levi and Benjamin, with certain families belonging to the Northern tribes who were residing within the borders of Judah when the severance took place, or who migrated southwards because of the subsequent idolatry of Israel. Before the captivity Ephraim gradually became the leading tribe amongst the ten, and the representative of the northern kingdom.

This historic distinction between Ephraim-Israel and Judah-Israel needs to be clearly understood: simple as it is, misunderstanding concerning it is the cause of most extraordinary mistakes, and it is absolutely necessary to repeat the well-known example—viz., that "although all greyhounds are dogs, all dogs are not greyhounds;" so although all Jews are Israelites, all Israelites are not Jews.

Ephraim-Israel was deported by Sargon or

2 Kings xviii. 11. Shalmaneser, B.C. 721, and placed in Hala or Habor and the cities of the Medes, by the river Gozan, the
1 Chron. v. 26. same region to which the trans-Jordanic tribes had previously been carried. The country around Samaria was peopled by strangers transported
2 Kings xvii. 24. thither by the King of Assyria, and the descendants of these occupied the land at the commencement of the Christian Era.

There is no evidence that the tribes dwelling on the coast were carried captive by Shalmaneser:
2 Kings xxi. 13. but what is spoken of as "the line of Samaria and the plummet of the house of Ahab, swept over Ephraim, Manasseh and the neighbouring tribes, wiping them out as a man wipeth a dish, wiping and turning it upside down."

Note. Israel was carried away to a country South-west of the Caspian Sea. It was to this people that God said by the mouth of the prophet Jeremiah more than a
Jer. xxxi. 9. century afterwards, "I am a Father to Israel, and Ephraim is My firstborn." "Is Ephraim My dear son? is he a pleasant child? for since I spake against him I do earnestly remember him still, therefore My bowels are troubled for him: I will surely have
Verse 20. mercy upon him, saith the Lord."

It was to this people that the portion of the birthright which was given to Joseph belonged. Although deported from the land and divorced from the law, uncircumcised and almost totally paganised, the long-suffering mercy of the God of Abraham continued to the remnant of Israel the covenant of their fathers.

NOTE—"Israel's Wanderings," by Oxonian, chap. v. "The Scene of the Captivity."

Chapter III.

"What Profit shall this Birthright do to Me?" (Gen. xxv. 32).

The spirit which prompted "profane" Esau to use these words, may perhaps unconsciously deter us from thinking it worth an effort to learn what the birthright consisted of, or to "despise" it when known. Nevertheless in it is wrapt up the key to the history of the world, for "when the Most High divided to the nations their inheritance . . . He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people: Jacob is the lot (cord or measuring-line) of His inheritance." Deut. xxxii. 8, 9.

The unconditional promises made to Abraham, are in striking contrast to the conditional covenant made with Israel when they came out of Egypt. In the former God sware by Himself that He would bless Abraham, multiply his descendants as the stars and as the sand innumerable, give them the gate of their enemies, and make them a blessing, the one seed, Christ, being the source from which all blessing for the nation, as well as for the nations Gen. xxii. 16—18. Gal. iii. 16.

of the earth, was to flow. This covenant with Abraham which was "confirmed before God in
Note. Christ," was not disannulled by the conditional Sinai covenant, nor did the forfeiture of national
Deut. xxx. 1. position under the latter bar the people from receiving the Abrahamic blessings when restored to them through the new covenant.

The promises made to Abraham were:—

Gen. xvii. 7. (*a*) An everlasting covenant.
xvii. 8. (*b*) The Land of Canaan.
xvii. 2. (*c*) Numbers.
xvii. 5. (*d*) To be the father of many nations and kings.
xxii. 18. (*e*) To be a source of blessing to the world.

These promises given at various times constituted the birthright which was handed on to Isaac, and
xxviii. 4. which he bequeathed to his son Jacob. It was this birthright which Jacob coveted and which Esau despised, faith being the moving principle in Jacob, unbelief in Esau.

The possession of the birthright was confirmed
xxviii. 13, &c. to Jacob by God at Bethel, and the guardian care then promised was the immediate cause of his
xxxii. 28. prosperity. Again at Peniel he obtained fresh blessing and the name of "Israel," or "a prince with God;" this position was again confirmed at
xxxv. 10, &c. Padan-aram.

The birthright now became more defined:

(*a*) Israel shall be thy name.

(*b*) A nation and company of nations were to spring from his multitudinous seed.

(*c*) Kings should descend from him.

(*d*) The promise of the land of Palestine was repeated.

The birthright of promise was bequeathed by Jacob to his sons, but not in equal proportions. Joseph was the recipient of its choicest blessings, and he was to be represented by his sons Ephraim and Manasseh.

Gen. xlix. 26.

xlviii. 5, 14. &c.

The birthright is yet more defined in the words of Jacob—the nucleus of promise given to Abraham expanding as the ages advanced. Manasseh was to become *a* great people and multitudinous. Ephraim was to become greater, to develop into a fulness of nations (the fulness of the Gentiles), by the aid of "the God of thy father who shall help thee: and by the Almighty who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph and on the crown of the head of him who was separate from his brethren." Judah obtained one most valuable portion of the inheritance of promise, namely, kingship and rule, and that the Messiah should spring from the tribe.

Ver. 19.

Gen. xlix. 25, 26.

xlix. 8—10.

The value of that portion of the inheritance which accompanied the birthright was further defined by Moses, "And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that croucheth beneath, and for the precious fruits brought forth by the sun,

Deut. xxxiii. 13, &c.

and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of Him who dwelt in the bush, let the blessing come upon the head of Joseph, and upon the top of the head of him who was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns; with them shall he push the people together to the ends of the earth, and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

Deut. xxviii. 1—14.

Thus the ultimate result of the promise to Israel obedient as a whole, and to Joseph especially as the firstborn, was, that they should become in God's good time a nation and a company of nations, and a great people. Multitudinous as the stars and sand. Powerful—possessing the gate of their enemies, and victorious. Wealthy—lending to all, and borrowing of none. The head and not the tail in all things, above only and not beneath. The heaven and the earth yielding up their treasures to them. The god or deliverer of the oppressed. The witness for God. The people from whom Shiloh would spring, and who would be ruled as a nation by a representative of the royal house until Shiloh come and gather the people to Him. Dwelling alone in safety. Blessed with choicest temporal and spiritual blessings, for "there is none like unto the God of Jeshurun who rideth upon the heaven in thy help, and in His excellency

Appendix.

Gen. xlix. 10, with Jer. xxxi. 35—57.

Deut. xxxiii. 28.

Deut. xxxiii. 26—29.

in the sky. The eternal God is thy refuge, and underneath are the everlasting arms . . . . . Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel, who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency!" Truly the birthright sold by Esau is here depicted as an inheritance which the most powerful of nations in our own day has not fully attained to, and which it would be "profane" for any people to "despise."

APPENDIX.—CHAPTER III.

BIRTHRIGHT.

OUR laws concerning primogeniture and entail, and their practical effect, do not enable us to make a true estimate of the privileges and responsibilities connected with the birthright which is so often mentioned in Holy Scripture. The firstborn now inherits to the exclusion of other members of the family, and no especial duties are entailed upon him. The birthright did not necessitate the inheritance of more than one share in excess (Deut. xxi. 15—17)—which the Rabbins explain thus: "If a father left six sons, they made a division into seven equal parts; whereof the eldest had two, and each of the others one"), but it entailed duties and responsibilities, and required effort for others. Thus, viewed from a selfish standpoint, many would have reason to say with Esau: "What profit shall this birthright do to *me?*" but regarded from the standpoint of duty, the inheritor would say with Joseph: "God did send me before you to preserve life." The duties connected with the birthright were: Firstly, dedication to God (Exod. xiii. 2). The firstborn of clean animals were for sacrifice. Upon the eldest son the priesthood devolved, and in lieu of this a whole tribe was set apart for God's especial service (Numb. iii. 12). The duty of avenging blood fell upon the head of the family, or the

nearest of kin; the privilege of redeeming from slavery was unmistakably connected with the same position (Lev. xxv. 49). The responsibility of rule or headship devolved on the first-born in the family, the tithing, the Tribe. We read of "the princes of Israel, the heads of the house of their fathers, who were the princes of the tribes," &c. (Numb. vii. 2). Thus duty and effort for others, more than pre-eminent possession of wealth, constituted the essence of the birthright position; and the larger portion which the law gave to the firstborn may be fairly regarded as a provision to enable the head of the family or tribe to perform his official duties. The birthright in the family of Jacob "was Joseph's" (1 Chron. v. 1, 2), and he to whom his brethren bowed down is a pre-eminent example of protecting care. The birthright, in so far as it entailed the duties of priesthood, passed from the heads of families to a tribe; and the greatest blessing ever pronounced upon that tribe was when its highest representative took the initiative in repressing sin, and averting plague; "He was zealous for his God, and made an atonement for the children of Israel" (Numb. xxv. 13). The duties of rule during the patriarchal age devolved upon the heads of the families; the Scripture records give every indication that the right was recognised during the theocracy, and as Moses ruled not for the sake of exercising power, but from the far higher motive of delivering, blessing, and executing the behest of JEHOVAH, so the seventy elders, upon whom the same spirit rested—in so far as they were faithful—sought Israel's welfare, both in her internal economy, and in her relations with surrounding States, from the same high and pure motive. No doubt, lower motives often prevailed, but there ever existed for those who looked for its guidance, the pole-star of promise, "In thee and in thy seed shall all the nations of the earth be blessed."

We learn the same lessons from Him who is "the firstborn among many brethren" (Rom. viii. 29), who is the "name above every name," the true Deliverer, and Priest, and Ruler. He lived to help, to mediate, to bless by ruling. He possesses as of right all rule, and authority, and power; but He who died to redeem uses these to make them means of blessing; and those whom He makes co-heirs with Him in all things will only use His gifts profitably, when they desire to have and use them, as He does—namely, to bless. The highest spiritual gifts may be profitably sought for in this spirit; and God's temporal gifts also may be safely received, if we truly desire that they should be so employed; but otherwise, the latter become but earthly dross, and the former produce that deadly and "darling sin," "pride which apes humility."

But God has another firstborn, to whom the same laws and

examples apply. The birthright obtained by Jacob, and granted to Joseph, descended upon Ephraim; and Jehovah has endorsed His servant Jacob's act. "Ephraim," said He, "*is My firstborn*" (Jer. xxxi. 9). The duties and responsibilities of the birthright require the use of power and wealth, so that blessing be thereby conferred. Upon the firstborn among the tribes, and upon that tribe and "his fellows," in their fulness, when become as foretold, the "nation and company of nations," the "fulness of the Gentiles," the great empire which is growing, and "filling the whole earth," power and wealth have been conferred, in order that she may be in a position to exercise the duties of the birthright—viz., to deliver, to avenge, to free, to bless by ruling, and to rule by blessing.

To many of her sons have been given the higher individual calling of suffering and death, while endeavouring under her ægis to carry forward the standard of the cross, and to establish the rule of justice, of truth, and of God. Others have marred and hindered that work; in time of trial we have heard the words, "What profit shall this birthright do to me?" "perish India," perish honour, if we can but secure the *present* mess of pottage, and the £ *s. d.* But not until the voice and example of those, who have gone before to bless, and "to preserve life," permeates the nation, not until as a people we rise to the dignity and responsibility of our position, shall we be fit or ready to receive in its fulness the birthright blessing of the firstborn nation of God.

Chapter IV.

"HOW SHALL I GIVE THEE UP, EPHRAIM?" (HOS. XI. 8).

WHEN the great lawgiver foretold the blessings which were to raise Ephraim-Israel to power, he foresaw the results of apostacy and its punishment, (punishment which was literally inflicted in every particular); he also spoke words of comfort, promising the forgiving love of God to the people when repentant; no matter where they resided, every blessing would be restored, and the birthright again become effective.

Deut. xxviii. 15, &c.

Deut. xxx. 1—9

Ephraim-Israel did lapse into idolatry. At one time Elijah thought that he only was left as a witness; but God knew that there would be 7,000 faithful in the land. Elisha and other prophets continued to protest for the truth, but the down-grade continued, and all, the faithful few, and the apostate many, were, as we have seen, carried away to the cities of the Medes, and that which effectually prevented their return was resolved on by their conqueror: an alien people were placed in possession of the land.

1 Kings xix. 18.

Was this to be the final result? Did the inherit-

ance cease to belong to the firstborn? Did chastisement produce annihilation? Did the God of Abraham finally cast off Joseph and continue His long-suffering mercy to Judah only? Did the birthright so carefully entailed upon the firstborn revert to the Southern Kingdom? Let Judah's subsequent history and present position reply. She has never received it; she has never possessed any part of the inheritance except that which was especially declared to be her portion.

Moses promised to Israel repentant and obedient the fulness of blessing. But it was not then revealed that true obedience, whether national, or personal, could not be produced by the law: the new heart and the new spirit were to be resultant from the new covenant; and it was distinctly predicted that Ephraim-Israel would embracet his new covenant position. Hosea, who prophesied B.C. 825, one hundred years before the overthrow of Samaria, is explicit in his statements; he foretold the casting out of Israel, her divorce from YEHOVAH, her wilderness condition, her door of hope from thence; her rebetrothal and renewed mercies; her joy under God's favour as in the days of her youth; her abhorrence of idols, and her increase, spreading as the branches of Joseph, finding fruit in the service of God, when brought into new and closer bonds; the Lo-Ammi (not My people) condition being exchanged for the relationship of "Sons of the living God."

Hosea i. 4.
i. 9.
ii. 14.
ii. 15
i. 10.
xiv. 6.
ii. 16.
i. 10.
ii. 23.

Isaiah, who prophesied at the time of the Assyrian invasion, speaks by name to the afflicted people,

Isa. xliii. 1 to end.

"Fear not for I have redeemed thee. I have called thee by thy name, thou art Mine. When thou passest through the waters I will be with thee," &c., &c. Chapter after chapter brought comforting
Isa. liii. messages to the faithful amongst the exiles, until
Isa. liv. after the prophecy of the Redeemer. She, the barren, cast-out and afflicted nation, is to sing, to
1 and 3. 13 and 17. be enlarged, to be glorious, victorious, and blessed with abundant peace; Christian Israel is to be fed
lvii. 14. with the heritage of Jacob, and to be the witness of
xliv. 8. the existence of the faithful God, for the people are
xli. 1. to renew their strength and to be redeemed by the
xli. 14. Holy One of Israel.

Jeremiah, who prophesied B.C. 606, one hundred and fifteen years after Ephraim had been placed by
Jer. xxxi. 9. the river Gozan, declares God's continued love. "I am a Father to Israel, and Ephraim is My firstborn." "Hear the word of the Lord. . . . . He that scattered Israel will gather him, and keep him as a shepherd doth his flock, for the Lord hath redeemed
Ver. 20. Jacob. Ephraim is His dear son." He also predicts the making of the new covenant with the
xxiii. 6 House of Israel and with the House of Judah; he
xxxi. 36. declares the perpetual continuance of Israel as a nation, and the restoration of Israel with Judah to
iii. 18. the land of Canaan, when representatively, "one of
iii. 14. a city, and two of a family," they will be brought to Zion. Ezekiel, who wrote forty years later, rebukes the Jerusalem Jews for saying to the House
Ezek. xi. 15. of Israel wholly, "Get you far from the Lord, unto us is the land given in possession." "Thus saith the Lord God, although I have cast them far off

among the heathen, and although I have scattered them among the countries, yet I will be to them as a little sanctuary in the countries where they shall come." . . . . "And I will give them one heart, and I will put a new spirit within you, ... and they shall be My people, and I will be their God;" again: "That which cometh into your mind shall not be at all, that ye say, we will be as the heathen, as the families of the countries to serve wood and stone; as I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, I will rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." The message of mercy is repeated, and the new heart, and new spirit, and restoration to possession of Palestine, promised again to both Ephraim and the Tribes of Israel his companions, and Judah and the children of Israel his companions. For this God desires that He should be inquired of by the House of Israel, and the effect of the fulfilment of blessing to Israel under the Christian or new covenant is declared, "The heathen shall know that I the LORD do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

Ezek. xx. 32.

Ver. 35.

Ver. 37.

Ezek. xxxvi. 24, &c. Note.

xxxviii. 15.

xxxvi. 37.

xxxvii. 28.

Thus we learn that Ephraim-Israel was to find mercy when cast out, that divorced from the old

covenant she was to be rebetrothed under the new; that to the people Christian and obedient, the temporal and spiritual birthright was to be restored. The nation and company of nations, Gentilised and Christian, guarded, pleaded with and blessed, the living evidence that God is true to His covenant, and has not "given up Ephraim," are to be the witnesses to the fact that God is, because He rules among the kingdoms of men.

NOTE.—Ezek. xxxvi. 25 and 31. The first word in each of these verses, translated "then" in the Authorised Version is a cause of error. The same word is translated "and" in the verses of the context. When the "then" of ver. 25 and 31 is read "and," it is at once apparent that there is no sequence of events predicted; the new heart, &c., is a gift not necessarily following after the restoration, but the grace of the restoration is to synchronise with the free gift of the Spirit, both to be given in the same age.

Chapter V.

"To Confirm the Promises" (Rom. xv. 8).

When it is remembered that the Lord Jesus Christ was "a minister of the circumcision for the truth of God to confirm the promises made unto the fathers," it will be apparent that the full results of the birthright would begin to be manifested when the faith of Christ was truly professed by the inheritors, and not until then.

In fact Israel obedient and in possession of the blessings while outside the new covenant, would be in contradiction to the revelation made through Christ. Reading the prophecies in the light of this age, it would be as reasonable to expect to see the development of the birthright in Israel pagan, as in Israel under the ceremonial law.

By God's providential care, which makes even the wrath of man to praise Him, the possessors of the birthright were divorced from that law. They Gal v. 1. were set free from that wherein they were held, and were not to be entangled again in the yoke of bondage; as foretold by Hosea, they were to be re-

Hosea ii. 23. betrothed to God *as Gentiles;* "I will say to them which were not My people, Thou art My people;"
Rom. ix. 24. words used by St. Paul with reference to the "seed" and "remnant" who were to become the "children of the living God."

Now supposing that Ephraim-Israel will at some time become obedient under the Gospel, or supposing that she has already accepted Christianity, what must be the result?

Before the close of the age there must be seen a Christian people; multitudinous, one branch of them a great people, the other branch a nation and a company of nations, powerful, holding the Gates of the world, wealthy, lending to all, borrowing from none, blossoming and budding and filling the world with fruit, acting as the *goel* for the oppressed, witnesses for God, keeping the Sabbath, and basing their legislation on the ten laws of Sinai. Unless before the close of this dispensation Israel is so manifested, the promises made to the fathers will have been abrogated under the new covenant, and not confirmed. It is no answer to say that the spiritual blessings made the temporal promises valueless. God promised temporal position, and He does give empire and wealth, etc., together with the grace that is in Christ. The present day position of the world proves that all that is included in Ephraim's birthright is most helpful towards the dissemination of, and the maintaining of the highest spiritual knowledge. The Gentile nations if faithful, in so far as they possess temporal prosperity, are thereby enabled to witness for God. But Israel was

promised temporal position greater than all, and for the purpose of being constituted *the witnesses*. Unless that Israel exists, and that God's hand is seen in her history, and that His faithfulness is manifested in her possession of her distinguishing birthright inheritance, where is her witness for God, or God's witness to Himself through her? And if He has transferred to a non-Israelite people all the blessings, both temporal and spiritual, which were promised to Israel, and has filled the world by the means of the gift of these very blessings to the exclusion of Israel, where is the witness to His will or power to fulfil the earlier promises under the later covenant? And if the new covenant is witness to God's unfaithfulness, it itself rests upon a faithless basis!!

Isa. xliii. 9—10.

But the promises to the fathers are confirmed in Christ, and the faithfulness and overruling power of God is to be declared by His bestowal of the birthright blessings upon Israel under the covenant with Christ.

Appendix.

APPENDIX (1).

"THE Lord Jesus Christ died for the nation" (John xi. 49, 52). His sacrifice was a propitiation for the national sins as well as for individual sins. His work would not have been a complete fulfilment of the sacrificial types unless it accomplished what was taught by the offering for the national transgressions. To the nation when repentant the full benefits of His atonement would necessarily flow. Judah is collectively impenitent. The Church is an election from all nations. Has, therefore, the Lord's atonement in so far as it was a sacrifice for the nation, failed to produce results for 1,800 years? or has there been a national ingathering into His fold as well as an election from

the nations? The Lord's own words point to an affirmative reply: He came to the lost sheep of the House of Israel, the other sheep, the nation to whom the kingdom would be given. These were ever present to his mind.

The nation of Israel redeemed by their king; nationally repentant; providentially reformed, and in consequence of the redemption (and not of their own worthiness) in possession of the fulness of the national birthright inheritance, would be a triumph of the cross, which would run parallel to, but would not in any wise conflict with the glories of the redemption that has come to all mankind. Nay rather, it would entrance the glory of that wondrous sacrifice, shewing that no part of the Divine plan was out of harmony with another part. That as shown elsewhere the grafting in of the wild olive branch enabled it to partake *among* and *with* the natural branches. The admission of Gentiles to the Church did not require the cessation of the covenant made with Abraham and with Israel, even though Israel herself was Gentilized as foretold.

APPENDIX (2).

"REX JUDÆORUM HIC EST."

PONTIUS PILATE placed this title over the cross of our Blessed Lord in public scorn and indignation, which was directed not so much against Jesus as against the Jews. Very probably it was as Dr. Farrar has written, "With the passionate ill-humour of the Roman governor there probably blended a vein of seriousness. While he was delighted to revenge himself on his detested subjects by an act of public insolence, he probably meant, or half meant, to imply that this *was*, in one sense, the King of the Jews, the greatest, the noblest, the truest of His race, whom therefore His race had crucified." The title thus given would not possess the importance that attaches to it, but that the Lord Himself absolutely claimed to be that which the inscription recorded (Mark xv. 2).

The kingship was terribly real; it was no theoretical or visionary claim. Christ suffered and died claiming to be the King of the people who rejected Him; not King of the few who were His disciples, but King of that frantic multitude who clamoured for His blood.

In what sense and by what right was Jesus Christ King of the Jews?

The claim cannot have been based upon hereditary descent. The genealogies of Joseph, His reputed father, trace back to the branch from the root of David—Nathan—whose family never possessed the royal dignity. If such a thing had happened as that the Roman power had desired to restore the Davidic throne, there is no reason to suppose that Joseph would have been the true or only representative.

But the birth of Jesus would have prevented any claim as of human hereditary right.

The genealogy of the Blessed Virgin Mary is not given; we can gather that she also was of the house of David, but no more. A claim to be *Rex Judæorum* because Jesus was the Son of Mary, would have been visionary in the extreme, and is not advanced in the Gospel records.

Christ's assertion of His position was an assertion of His Divinity. "The Holy One of Israel is our King," sang David. "The Lord your God was your King," said Samuel. David ruled under God, the higher right bestowed the lower, the earthly throne was the creation of the eternal throne. The King of Glory never abdicated the royal position which He deigned to form when He made covenant with Abraham and his seed for ever. Thus the answer made by the Lord Jesus to Pilate's question was the only reply to the question which He had Himself propounded—"How say the scribes that Christ is the son of David, David himself calleth him Lord, and whence is He then his son?" Christ was David's son and yet David's Lord, because He was God manifest in the flesh, and He was King of the Jews because He was Christ the Lord.

Jesus Christ is the same yesterday, to-day, for ever. And in this same real sense, and by this Divine right, He is *now* the King of the Jews. He is not acknowledged by them, as He was not acknowledged when He made the claim; but the rebellion of the husbandmen did not cause the rights of the Lord of the Vineyard to cease. The day will come when those who pierced Him shall mourn, and recognise at once His Messiahship, His Divinity, and His Kingly rule. Whether they be the descendants of the 42,000 who returned from Babylon, and crucified Him, or whether they be the representatives of the larger and wealthier portion of the people who remained in and about Babylon, and shared her fortunes, but were not implicated in the crucifixion; whether they be under the law or not, the divine right exists. Jesus Christ is King of the Jews.

Consider the dignity of a people whose King is the Lord God of Hosts. They have been and are despised and persecuted; they are, as of old, unbelieving. They may be poor

or semi-civilized, or rich and cultivated, but they stand in relationship to God, which no Gentile people can claim. God rules over Gentiles. The Lord Jesus is acknowledged by certain Gentile nations, but the dignity bestowed upon the Jew is this, that He who died, lives, and is their King. Our realization of this is obscured by the knowledge that the Lord is prophet, priest, and King, to all or any of His believing people, teaching, pleading for, ruling His Church, and each member of that Church; but was this what He meant when He said to Pilate that He was King of the Jews? Manifestly it was not; and can any humble believer in the Saviour dare to assume that the claim which He made in that awful hour was one which was not valued by Him, or ought not to be valued by Judah, or that it is a claim which Gentile Christendom is justified in utterly ignoring? Rather should we not know that the Jew, whether under monarchy or republic, whether under the Davidic earthly throne, or persecuted by autocratic power, has shed upon him the glory that rays from the throne of his King.

But as the Lord Jesus is now King of Judah He is necessarily King of Israel (see ver. 32) *i.e.*, King of the ten-tribed house. For the Divinity which is His title to be King of the Jews, requires the further recognition of His right to rule over all-Israel, and the people who are in this relationship to Him must be partakers of the dignity which attaches to Judah. The Holy One of Israel is their King.

Judah then, as now, would fain be regarded as all-Israel, and doubtless in this sense they used the words, "Let Christ, the King of Israel, descend now from the cross;" it may have been, and very probably was, that the chief priests in giving this extended sense to the superscription, more fully expressed the wider meaning which Christ Himself attached to the Messiahship, and that they intended to imply the greater overthrow which His death effected, as they fondly imagined; the overthrow, for instance, of that threat concerning the *other nation* which was to bring forth the fruits of righteousness, and of that Messianic yearning which promised blessing to the other sheep, the lost sheep of the House of Israel. But whatever may have prompted them so to use the words, they were necessarily true.

The King of Israel died upon the cross; died for the nation. The King of Israel rose from the dead and ascended up on high, and the glory of His throne is the glory that shines upon all Israel; it secures Ephraim's birthright, Levi's portion, Judah's royal family. It is the cause of the growth of the stone kingdom, and the pledge of the blessing with which that kingdom will yet bless the world. Redemption was

procured for the world by its Creator, for Israel by her Creator and King. It was the King of Israel who died for the sin of the world; but Gentile Christendom seems to have adopted the notion that because He died for the world He ceased to be King of Israel!

He is not King in this highest sense of any non-Abrahamic people. Such do not share and cannot claim the dignity of being His subjects. How then can the Church, the body called out from all peoples, justify herself in ignoring the royalty for claiming which Christ died, and in appropriating to herself a monarchial position which her Lord did not bestow upon her?

She could only be placed in this position if Israel was altogether Christian, and if she embraced Israel only, then the relationships to Christ as *King* and *Head* would be co-existent although distinct; but this never has been, and in this age cannot be. It is therefore most presumptuous to assume that it is so.

Jesus Christ the King of Glory is King of Israel. He is this, not in virtue of her worthiness, but because of His covenant with her forefathers; not because she is Christian, and witnessing: for her faith, where it does exist, is but a grace received from her King. Christian England and English Christians, is it right or wise that you should be so absorbed in the thought that Christ died and atoned for the sins of the world, that you ignore the fact that He died, that He lives as King of Israel? Can you recognise the dignity conferred upon unbelieving Judah, and not see the value of the national glory which belongs to "all-Israel"? If the Lord Jesus so valued His royal right in that awful hour, can you say, *Cui bono?* when evidence of your own position as Israel is brought before you? Rather should we not, as did Israel of old in her brief golden age, exclaim, "We have ten parts in the King," for although He is nearer of kin to Judah, yet ours is the birthright share in all that must be the outcome of the fact that the King of Kings deigns to be *Rex Israel.*

Chapter VI.

"GRACE IN THE WILDERNESS" (JER. XXXI. 2).

WHEN is Israel to enjoy her covenant blessings? The question cannot be shelved on the plea that time will make all plain, and that in the millennial age the prophecies will be fulfilled. For whatever we may understand the characteristics of that age to be, Israel is to enter upon her birthright inheritance before it commences. Because,

Note. (1) The seven "times" of Israel's punishment end before the close of this age.

(2) The prophecies of Gog and his attack upon Israel necessitate her national existence and prosperity in this age.

(3) Judah is to be restored to Judea in this age, but she is to be restored by a "people terrible from their beginning hitherto." If this be Israel she is to be powerful in this age. That it is Israel is manifested by the prophetic statements concerning the stone kingdom.

chap. vii.

Jer. xxxi. 31. (4) The new covenant is to be made with Israel and with Judah; but the new covenant belongs to

this age, and there can be no newer or better covenant.

(5) The people are to find grace in the wilderness, *i.e.*, during the time between their outcasting and re-gathering, therefore in this age. Jer. xxxi. 2.

(6) The manifestation of God's providential care will be so great that men shall no longer refer to the deliverance from Egypt as evidence that the Lord liveth; this taken in connection with the statement that the nation is never to cease as a nation, necessitates the providential guidance now. xxiii. 7, 8. xxxi. 36.

(7) The nations ignorant of God (their state in this age), are to be taught by Israel—God's witnesses, of His existence and power during this period. The people are to renew their strength in the islands, and by the help of God "to thresh" all enemies, before the age of peace, *i.e.*, in this age. *Where* are the people to be found? Prophecy mentions the North and the West. It also mentions the islands, but as the Hebrew for island and for coast is the same, it suffices to say that they are not to be an inland people, but are to be found on coasts and islands N. and W. of Palestine. Their return is to be from the land of the north; furthermore the gladness of Jacob is to manifest itself among "the chief of the nations." And there is a remarkable statement made by the prophet Nathan, at the time when Israel dwelt securely under David; it was spoken in connection with the far distant future of David's house and cannot be overlooked, "Moreover I will appoint a place for My people Israel, and will plant them that they may dwell in a place of their own, and

Isa. xliii. 10 xli. 15. Jer. iii. 18. Hosea xi. 10. Jer. xxxi. 10. Jer. iii. 18. Jer. xxxi. 7. 2 Sam. vii. 10 Appendix.

move no more, neither shall the children of wickedness afflict them any more." Thus Israel is to be found before the close of this age, established on the sea coasts N. and W. of Palestine, and in a place of their own where they have dwelt securely, where they have renewed their strength, and where they will continue to dwell; their return to Palestine being representatively only, for, having multiplied as predicted, but "two of a city, and one of a family," shall be brought to Zion. In this "wilderness"—no barren land—where the lost sheep of the House of Israel found grace and were spoken comfortably to, she is to be found singing as in the days of her youth—re-betrothed under the new covenant, and although said to be "not God's people" yet being in truth "Sons of the living God."

Jer. iii. 14

Hosea ii. 14.

APPENDIX.

"Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israel."—2 Sam. vii. 10 and part of 11.

THESE words must be regarded as parenthetical; they contain a statement concerning the nation, which makes a break in the message to David. The Geneva Bible, and many English editions, insert the marks of parenthesis. The statement made is this, that before judges were appointed, as in Egypt, and since judges ruled in Palestine, the children of wickedness—Philistines, Syrians, &c.—oppressed the nation; but God promised a place where the nation would be free from oppression which would cause them to move; the children of wickedness were not to invade; the appointed place was to be

their own, and when once planted in it they were to move no more, or lose possession of it.

There have been three interpretations of the meaning—viz., that it refers to the past, the present, and the future—and these I now propose to examine. To make the statement apply to the past—*i.e.*, the time of David—it must be read thus: "And I have appointed a place," &c., "and have planted them," &c. This is the reading adopted in *The Speaker's Commentary*. The only explanation vouchsafed is: "There is no change of tense, nor does the sense admit of it." "This was already done by the consolidation of David's kingdom;" and there is no explanation of the fact that the nation was subsequently oppressed, and caused to move by foreign invasion.

It is always most dangerous for a commentator to question the text because he thinks that the sense requires a different reading. It is well known that a great proportion of the errors in ancient manuscripts have arisen from the fancied improvements of copyists; and that the safest way to avoid such errors is to accept the most difficult reading. In this case the preponderance of evidence in favour of the future tense is very great. The Vulgate translation of the Hebrew, the Septuagint, the Versio Latina of the Syriac, and the Arabic versions, and of the Chaldee Paraphrase of the Targum Jonathan, all give the future. So does Coverdale's Bible, Pagnini's translation, and the Geneva Bible. The Revised Version also retains the future. Thus the reading, "I have appointed," &c., has no support from any of the versions. In Poole's annotations it is stated that the Hebrew words, "*will bear*," the "I have established," "that they may dwell;" but he prefers, "they shall dwell," &c. Houbigant, quoted in Dodd's Commentary, 1773, gives the perfect.

But it may be said with certainty that no supposed requirement of "the sense" of the passage would justify a reading which would exclude the predictive element; and that even if it were satisfactorily shown that the Hebrew text was not future, yet the frequent use of the prophetical present and preterite would render it most unsafe to confine the words to the consolidation of David's kingdom.

The prediction itself is a most interesting one. It contains germs of meaning which have not yet been exhausted; and its comparatively neglected statements manifest the unsearchable wisdom and foreknowledge of God.

King David had conceived the idea of building a house for God; the prophet is sent to say that God will build *him* a house, and that his seed should reign in perpetuity. Solomon's kingdom was to be *established;* David's house and kingdom were to be *sure* (ver. 16). We have the advantage of an in-

spired commentary on this promise (Psa. lxxxix. 34—37; Jer. xxxiii. 20—26). Jeremiah's words are unequivocal, David's representatives were ever to reign over the House of Jacob, and therefore the House of Jacob was itself to be ever a nation (chap. xxxi. 36). In this connection, the mention of Israel's safety in a place appointed is a necessary corollary to the promise to David, and the period during which Israel was to be planted in a place of their own, where they were to be free from the foot of the invader, and from which they were to move no more, must synchronise with the period during which David's family were to rule over the nation. Therefore, as that rule was to be unbroken, and as Israel was moved out of Palestine, she must have been planted in the foretold "place" before, or at the same time that David's family were finally ejected from Jerusalem—viz., B.C. 588; and she must have remained there since, and remain there until the end.

Difficult as it may seem to some to see the required fulfilment in the facts of history, we must yet notice another and a finer point in the prophetic statement. The books of Samuel make a constant distinction between Israel and Judah, and there is no excuse for saying that that constant use of language is departed from in this one instance (see 2 Sam. ii. 4—8; iii. 12; v. 5; xii. 8; xv. 2, 10; xviii. 6, 7; xix. 11, 20, 41—43; xx. 2, 19; xxiv. 1, 9). Thus it is to Israel (*i.e.*, Ten-Tribed Israel) that the appointed place is promised, and not to Judah; and the perpetuity of the royal House of Judah is connected with the safety of Ephraim-Israel! As a matter of fact Judah has not been and is not in a place of her own, and is not a nation ruled by a king; thus, either the promise and the words of Jeremiah have failed or they were addressed to, spoken of, and fulfilled in the Ten-Tribed House.

Furthermore, these words were spoken to David at the time that his kingdom had been established, and yet they contemplated a place which was yet to be prepared. This is no modern gloss. The Latin version of the Chaldee paraphrase is very suggestive: "*Et ponam locum paratum ante me populo meo Israel, et statuam eos, et manebunt in locis suis, et non terrebunter amplius; et non addent filii improborum affligere eos sicut antiquitus.*" "And I will appoint a place prepared before Me for My people Israel, and will establish them, and they shall abide in their own places, and shall not be alarmed any more; and the sons of the wicked shall not proceed to afflict them as of old." It is evident, even apart from the use of the future tense, that the place appointed before God could not have been understood to be identical with the land of Canaan when the Chaldee paraphrase was written.

The prediction of a place of safety and blessing distinct from

Palestine which is here made, is more fully proclaimed in the later prophets. "I will allure her, and bring her into the wilderness, and speak comfortably unto her; . . . and she shall sing there as in the days of her youth; . . . . at that day thou shalt call Me Ishi, and thou shalt call Me no more Baali; . . . and I will sow her unto Me in the earth, and I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people, Thou art My people, and they shall say, Thou art my God" (Hosea. ii.).

The interpretation of the text which would regard it as *past*, has been shown to have no support from the various translations of the Hebrew text, and it is refuted by the fact that after the consolidation of the kingdom under David, the people were utterly removed.

The interpretation which regards the prediction as being fulfilled at *present*, is in harmony with the words, with the connected promises to the house and throne of David, with the predictions of Jeremiah, and the comforting words of Hosea, and with the developments of the people's subsequent history, since the deportation from Canaan. God's firstborn (Jer. xxxi. 9,) has not ceased to be a nation; has been caused to sing, to blossom and bud, and to multiply in the appointed place.

The interpretation which would regard the fulfilment as *future—i.e.*, in Palestine, after the final restoration—cannot be made to agree with the present fulfilment, and is to my mind overthrown by the reasons which establish it. Facts are very stubborn things. If it be admitted—and I write for those who have duly weighed the evidence, which proves with overwhelming power that the Anglo-Saxon race is identical with Ten-Tribed Israel—if it be admitted that Israel has been led to a place of safety, where she has been free from foreign invasion; that she has there known God under the new covenant; that she has been blessed there temporally and spiritually, and that this place is her own; then that place, and no other, must be that which was honoured by having been selected for this especial purpose.

Let opponents endeavour to overthrow my exegesis before they reject my conclusion, which is, that we have in the text a Bible reference to England; the place where no invading children of wickedness have placed their feet; the place which is our own, and will, thank God, remain so; the place of Empire from which, without moving nationally, our teeming millions will representatively repossess their forefathers' inheritance; when in a few years the prophetic week of Gentile domination will be at an end.

"Wherefore Thou art great, O Lord God: for there is none

like Thee. . . . . And what nation in the earth is like Thy people, even like Israel. . . . And now, O Lord God, Thou art that God, and Thy words be true; and Thou hast promised this goodness unto Thy servant. Therefore, now let it please Thee to bless the House of Thy servant, that it may continue for ever before Thee; for Thou, O Lord God, hast spoken it; and with Thy blessing, let the House of Thy servant be blessed for ever."

NOTE.—The seven times punishment of Israel, referred to in Lev. xxvi. 18, 24, commencing when the captivity was completed, say, ... B.C. 721
Was ended in ... ... A.D. 1799

A year for a day 360 years × 7 = 2520

Chapter VII.

"A More Sure Word of Prophecy" (2 Pet. i. 19).

When endeavouring to discover the firstborn the chart of political prophecy must not be neglected. Daniel foretold the rise and fall of the empires which are now very generally acknowledged to be the Babylonian, the Medes, and Persians, the Greek, and the Roman. They were to succeed one another, and were to be ultimately destroyed by a kingdom symbolised by a stone cut out without hands during "the days of those kings," set up then, growing, smiting the image in its latter-day stage of development and destroying it, becoming a mountain and filling the earth. It is to be a kingdom that will "stand for ever." And it is not to be "left to other people," for "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." The people designated here as the ultimate possessors, were Daniel's people: those who were formerly ruled by

Dan. ii.

vii. 25.

the throne of David: whose throne was the throne of the Lord. The nucleus of this kingdom existed in Daniel's time, and the power was to continue and to increase unto the end.

Jer. xxxi. 36. With this corresponds the word of the Lord by Jeremiah. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and the stars for a light by night, which divideth the sea when the waves thereof roar. The Lord of hosts is His name; if these ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." Here the constant national and corporate existence of the people is foretold. Daniel foretells their empire, but empire was the birthright portion of Joseph, as the throne was the inheritance of Judah, and in chap. xxxiii. we find both again united.

Jer. xxxiii.

These prophecies make it necessary to find Ephraim-Israel no mushroom Power, but one that has gradually grown and renewed its strength.

The reference made by the Lord Jesus to the stone kingdom has been strangely misinterpreted to refer to Himself. He is speaking of the Kingdom of God, that kingdom which was to be inseparably connected with the house of David, and therefore with the tribe of Judah. He says that that kingdom shall be taken from those to whom He spoke, the Jews, and given to *a nation*; then He yet further predicts that whosoever shall fall upon this stone kingdom, this nation to whom the kingdom was to be transferred, shall be broken, but that on

Matt. xxi. 43. Appendix.

whomsoever it shall fall it will grind him to powder. This is not Christ Himself, who will not break the bruised reed, this is not the church as a body separated from the temporal kingdom, but it is the kingdom of Ephraim-Israel under the new covenant, politically established and ruling for God.

Note, that the temporal prosperity, the fenced and planted vineyard, which was to enable the husbandmen to bring forth fruit, was to be transferred to *a nation*, not to the elect from among the nations, and that the nation to whom that which was rejected by Judah was to be given, was to bring forth fruit. Appendix 2.

This statement if correct, necessitates the finding of Ephraim-Israel as a nation accepting Christ, at the time that the Jews were finally cast out, A.D. 70. It requires their continual national existence as a Christian people to this day. It requires that their power should be an increasing power, and that they should bring forth the fruits of the kingdom, blossoming and budding and filling the world therewith. Isa. xxvii. 6

APPENDIX (1).

ARE the words "kingdom of God" or of "heaven," and "Church of God," synonymous? Are the things the same?

These names have been regarded as interchangeable, and it is but very recently that the assumption has been questioned. For many years I, in common with the many, was satisfied with the general opinion, but recent circumstances have produced research which has caused me to think that while the names (so to speak) overlap one another, yet that they are

not synonymous; for instance, that it would not have been a right use of words for the Baptist to have proclaimed: "Repent, for the Church of God is at hand," or for St. Luke to have written: "As for Saul he made havock of the kingdom of God." When our blessed Lord taught men to pray, "Thy kingdom come," He did not mean the prayer to be regarded as granted when the Church was formed on the day of Pentecost. We pray to-day for the coming of the kingdom of God, although the Church of God has been so long in existence. The Church of God at Corinth, or elsewhere, was not ever called the kingdom of God; and there was no synonymous use of the words then, which would have led the Ephesian elders to suppose that feeding the Church meant feeding the kingdom.

In the Old Testament the words Church of God do not occur, and St. Stephen's reference to the "Church in the Wilderness" is to be understood of "the congregation," as in the Revised Version. The equivalents for the kingdom of God, and kingdom of heaven, are kingdom of Jehovah, and a kingdom which shall never be destroyed. Therefore, in endeavouring to reply to the second question—viz., "Are the things the same?" we obtain our knowledge of the kingdom from both Old Testament and New Testament, our knowledge of the Church from the New Testament alone.

The kingdom of God, as set forth in the Old Testament, was confined to the nation of Israel, and consisted in Divine Rule in temporal and spiritual things—*i.e.*, in civil administration and in worship. Thus the congregation in the Wilderness was not the kingdom. The nation in Canaan was. The judges ruled under God, and the uppointed worship was part of the state polity and inseparable from it.

THE HOLY ONE OF ISRAEL was THE KING of the Kingdom of God. The people erred in that they forgot this when they thought that a change to hereditary monarchy would be an improvement; but the kingdom continued to be the kingdom of God. Saul's wilful policy would have altogether subordinated the Divine worship to his own rule; he was, therefore, set aside; and under David and Solomon the union of the civil and religious elements was perfectly established.

When Ephraim-Israel revolted, it ceased to be the kingdom of God. The divinely-appointed worship was necessarily severed from the State, although Ephraim was the first-born then, as ever; the kingdom remained with Judah. Judah possessed it up to the captivity (and during the seventy years its nucleus does not seem to have been altogether removed from Jerusalem); but after the captivity ceased, and up to the time of our Lord, we are taught by His words that the kingdom in all that was essential to its existence remained with

that tribe, else the existence of the kingdom could not have been recognised by our Lord when He said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."

This kingdom of God was then to be transferred to a nation, not to the Church which was to be called out from among all nations. A temporal State and executive was to be united with the true worship, and thus to perpetuate the kingdom of God; and to be enabled to bring forth the fruits thereof.

Rome long since recognised this, and after much striving succeeded in the year 610 in uniting the ecclesiastical polity with temporal power. She then assumed the position of being *the* kingdom of God. She retained this power for 1,260 years, and she is yet striving to regain the lost possession, because she is conscious that the Church and State in union constitute the kingdom which is never to be destroyed, and that although the Church may exist by itself, and the State by itself, yet by union only can the kingdom of God be formed.

Manifestly it was not God's will that the question should be obscured to the end by the existence of branches of the Apostolic and Catholic Church in State union with temporal power. The Church of Rome was apostate. The Church of Ireland was distinctly protesting, yet both were disestablished at the same time; and, therefore, in the Western Church there is at present but one instance in which the State is in union with the Church of Apostolic foundation, and strange to say, that union dates from the very period when the kingdom was taken from Judah according to our Lord's prediction. This is in England; and with all humility, but with truth, we may say that England has brought forth fruit; and by the outpouring of the good Spirit, may she be enabled to bring forth more abundantly, to the honour and glory of our God. Thus in reply to our question, it can, I think, be shown, that although in the kingdom of God the State element and the Church element are necessarily united; yet the Church is not the kingdom; and also it is manifest that the Church can exist, and ever has and does exist, perfectly in herself apart from all State connexion. So also the State can exist and be God-fearing apart from connexion with the Church; but the kingdom of God consists of the divinely appointed State and the divinely appointed Church in union.

In the Eastern Church, as far as I am aware, there is but one State in which a similar union with the Apostolic Church exists—namely, in Russia: and this is suggestive in view of the struggle which many foresee between Britain and that power. But there are great points of distinction between the position of Britain and Russia: 1st, the faith of the Church of England

is purer far than the purest form of that professed by the Greek Church; 2nd, the liberties of the people of England are based upon the Mosaic code, and her sovereigns are not autocrats; 3rd, the origin of the British people connects them with the original representatives of the kingdom of God, and of the throne of David.

Nevertheless, before these things are made plain there will doubtless be a fearful struggle for the mastery, and then will come the full manifestation to the world of the kingdom which shall "come," and shall "never be destroyed," which "shall not be left to other people," but be secured to "the people of the saints of the Most High," which having been set up, as foretold, in the days of the opposing powers, as a stone, has grown and conquered, until it bids fair to be the mountain which shall fill the whole earth, and restore the theocracy, the Divine rule in temporal and spiritual things; the kingdom which shall "stand for ever," whose "King shall reign in righteousness," whose "princes shall rule in judgment."

APPENDIX (2).

HEBREW GENTILES.

THE inaccurate knowledge betrayed by thousands who imagine that if they know anything well it is Old Testament History, which becomes apparent when we hear or read such words as "The Jewish Church under Moses," "the conquest of Canaan by the Jews," "Abraham was a Jew," &c., &c., phrases repeated by so many writers that it would be tedious to enumerate them, statements accepted by numberless readers and hearers without the slightest recognition of their inaccuracy, or of the fact that it would be just as correct to say the Danite or the Gadite Church under Moses, or the conquest of Canaan by Manasseh, or that Noah was a Jew—this inaccurate knowledge shows itself again and again in the popular conception of that which constitutes the position of those whom we speak of as Gentiles.

Common answers to the question: Who are the Gentiles? are, "All are Gentiles who are not Jews." Another, "All are Gentiles except the descendants of Abraham." Another, "All who are not in the circumcision covenant." Now there is a certain amount of truth in all these definitions, but I submit that they are mischievously inaccurate, and that they are a fruitful cause of the difficulty which is experienced by those who

desire to show that God's mercy to Gentiles is but the development of His covenant with Abraham.

The commonly used words, "Gentile" and "Jew" are misleading. The word *ethnos*, translated Gentile, is more properly given by *nation*, and this sense of the word ought never to be lost sight of. In the Revised Version the marginal note at the place where the word first occurs (Matt. iv. 15) is "Greek, *nations;* and so elsewhere," and it is so translated at Matt. xxi. 43 and elsewhere. The Hebrew word "Goi," a collective body, is rendered Gentile about thirty times, and "nation" hundreds of times in the Authorised Version, in the Revised Version more frequently "nation," but sometimes "Gentile," with the marginal note "*nation*." The invariable contrast in Holy Scripture is that between the nation and the nations, *i.e.*, between Israel and the non-covenant peoples.

There were certain of Abraham's descendants who were and are reckoned Gentiles, viz., Ishmaelites and those sprung from Keturah. Again, circumcised sons of Abraham in the line of Isaac are Gentiles, viz., Esau's descendants; while the sons of Jacob were uncircumcised during forty years, and yet were God's nation.

To arrive at a right understanding it will be necessary for us to use the term *nations* instead of Gentile. And inasmuch as that the Tribe of Judah (and especially that small portion of it represented by the 42,000 who returned from Babylon) does not constitute the whole Abrahamic race, we must substitute the term Hebrew nation for Jew. Again, we have to limit the extension of the term Hebrew, for, as we have seen, all of Heber's or of Abraham's descendants did not form the "My nation," nor did all of Isaac's; thus we come to him who was a Prince with God. In Jacob, and in his descendants alone, we find the nucleus of the "My nation" to which was given the inheritance of promise, multitude, power, wealth, empire, and federation. We will think more accurately when we finally use the word *Israelite nation* instead of Jew. Thus we place in contrast *the nation* and *the nations*.

Here we have to grasp clearly this further fact, viz., that one part of the birthright blessing given to a part of *the nation* was that it should become *the fulness of the nations*. Therefore we are not safe in assuming that peoples apparently *nations* are in reality to be reckoned as such. How then are we to know the covenant people from all others? Here probably we shall be met by the statement that circumcision and the observance of the Levitical law, combined, *i.e.*, the covenant entered into just before the passage of the Jordan, is the distinguishing mark; and that as the descendants of the restoration under Ezra are those alone who fulfil these conditions,

they alone are *the nation*. The difficulties in which this position involves those who assume it are many and great.

1st. The rejection by the Jews of Christ is the cause of their becoming and remaining the alone inheritors of Israel's blessing.

2nd. The reception of Christianity and the consequent disuse of the rite of circumcision is the cause of cutting off from the Abrahamic stock!

3rd. The promise of being a nation and a company of nations can never be fulfilled in a Christian people!

4th. The New Covenant in Christ overthrows and does not confirm the promises to Israel! It will, I think, be seen, without further explanation, that these results must follow, and that they are directly opposed to distinct Bible statements. Need I pursue this matter further, or may I not assume that this way of solving the difficulty will be given up?

There must be some other way of discovering *the nation*. It is with reluctance that I introduce what is really a ludicrous suggestion into a serious discussion, but we are sometimes solemnly told that the nose is the distinguishing mark. That because *some* of the tribe of Judah have a peculiar cast of countenance, *all* the descendants of Jacob must be thus recognised! and this although Joseph's children must have been unlike their kindred, and have been tribally distinct from them for ninety generations! Surely there must be some more satisfactory reply?

Our task is to learn from Holy Scripture how the covenant nation and company of nations is to be distinguished from the nations. This we boldly say can only be done by learning the nature of the blessings entailed upon Israel obedient, and finding the people that possess them, if any do so possess them. Until the blessings are developed to their fullest extent we cannot possess complete evidence, but their partial fulfilment can be used as a most trustworthy clue by those who desire to know. The non-fulfilment in years past of the sign is evidence that God did not mean the people to be recognised earlier in the world's history.

It is for us in the light of the present day to distinguish "the nation. In the latter days it must be found—

1. A Christian nation (Hos. i. 10).
2. Possessing, since A.D. 70, the Kingdom of God (Matt. xxi. 43).
3. Blossoming and budding and filling the world with fruit (a missionary nation—Isa. xxvii. 6).
4. A nation and company of nations (Gen. xxxv. 11).
5. Allied to a great people (Gen. xlviii. 19).

6. Multitudinous (as the sand and stars—Hos. i. 10).
7. Wealthy (lending and not borrowing—Deut. xxviii. 12).
8. Powerful (possessing the Gates—Gen. xxii. 17).
9. Dwelling in a place free from invasion, where they have renewed their strength (2 Sam. vii. 10; Isa. xli. 1).
10. Sabbath-keeping (Ezek. xx. 12).
11. Witnesses for God (Isa. xliii. 10).
12. Yet declared to be not God's people (Hos. i. 10).
13. A maritime people (Isa. xviii. 1).
14. Peopling the world (Deut. xxxiii. 17).
15. Ready to repossess the land of Palestine from the North and West (Jer. iii. 18; Hos. xi. 10).

There are many other signs, but fifteen may suffice. It was a cause of marvel to Joseph's brethren when they observed that they were placed at his table the eldest according to his birthright, and the youngest according to his youth. It was one million to one that no stranger could have so placed them. Joseph may now be known by an inverse process. He must possess all the signs; but possessing them, it would be folly to deny his Identity. *The nation* that exhibits these marks is thereby distinguished from *the nations*. We point to one race in which all are apparent, and we defy anyone to name another. We say this is *the nation*, Ephraim-Israel, Hebrew-Gentile, as foretold they would be, British-Christians, as the evidence proves them to be. None but the blind can deny that if the case as stated is true, the deduction is necessary. And it is but shirking the question to fall back upon linguistic and geographical difficulties. But difficulties they are not, as any candid study will demonstrate.

We hold up to the light of the Inspired Book, to the light of present-day fact, to the light of unprejudiced judgment, these fifteen signs, and we ask for any other rational deduction than that which we suggest.

It is, of course, open to objectors to say that these signs do not belong to Israel, or that they are not manifested to-day by the Anglo-Saxon race. Let them prove their statements, or try to do so if in blissful ignorance that others have tried and been refuted. But until they overthrow the position, it is, to say the least, unwise in them to deny the statement that *the nation* can be and has been distinguished from *the nations*.

Chapter VIII.

"The Natural Branches" (Rom. xi. 21).

St. Paul's knowledge of the connexion between the Old Testament and the New Testament dispensations is plainly set forth in his epistle to the Roman saints: a Gentile Christian Church. He mentions
Rom. xi. the root and the branches,—the root being Abraham,
Note. the branches the tribes. "*Some*" of these branches were broken off because of unbelief; the Gentile
Ver. 17. believers were grafted in and *among* and *with* the other unexcised branches, partook of the root and fatness. The apostle saw a tendency in these foreign grafts to exalt themselves, and he rebuked it by saying, "thou bearest not the root, but the root thee." But what of the other natural branches? They receiving Christ were not excised: and in them the continuity of the church was maintained.

The Levitical worship and dispensation developed into the Christian; no new church was formed upon a Gentile basis, but the Gentiles were admitted into the plan forfeited by Judah and Levi, and partook with and among the true Israel, who were not wild grafts but natural branches.

Although the Gentile church partook of all spiritual gifts, it never was in exactly the same
St. James i. 1. position as the christianised tribes of the dispersion.

They were the elect nation, and when the kingdom was transferred to them, they were as a nation, as a church, as a kingdom, in a different position from all other branches of the church. 1 Peter ii. 9. Appendix 1.

Ephraim-Israel when found must have, nationally and ecclesiastically, this position. St. Paul in the same chapter, further reveals his knowledge. He tells these presuming Gentile Christians that, "blindness in part is happened to Israel until the fulness of the Gentile be come in." That part of Israel before mentioned as the broken-off branches is blind, and will remain blind until the fulness of the Gentiles be come in. This expression has been absurdly commented on as if it was the same as the fulness of the *times* of the Gentiles. It has also been supposed to mean the evangelization of the Gentile heathen. I submit that the Apostle means neither. Part of Israel had been broken off, and he states that the salvation of all Israel would not be effected until a certain thing happened. Supposing that excised Judah was to be saved when all the heathen be converted, how would this cause all Israel to be saved? But supposing that Judah be saved when the tribes of Israel come in; then indeed all Israel would be saved. It has been almost universally overlooked that "the fulness of the Gentiles" is the title of Ephraim-Israel. The words occur but twice in Holy Scripture, here and at Gen. xlviii. Jacob foretold that Ephraim's seed shall be the fulness of the Gentiles. St. Paul says that the fulness of the Gentiles will come in, and that their so coming in will cause *all* Israel,

Rom. xi. 25

Appendix 2.

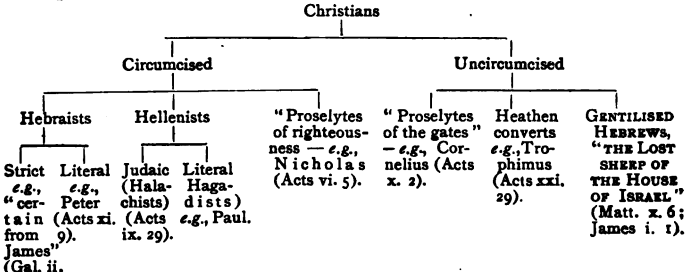
Gen. xlviii. 19

Ephraim-Israel and Judah-Israel to be saved, all being again reunited on the original root or stem. Thus Ephraim was to be Christianised and to become a nation and company of nations, or the "pleroma" of the Gentiles, before Judah is converted to Christ, and with this agrees the word of the prophet Isaiah, where immediately after
Isa. liii. the prophecy concerning the Messias who was to see of the travail of His soul and to be
Isa. liv. satisfied, he breaks forth into glorious prediction as to the future of barren and desolate Israel, whose seed he says "shall inherit the Gentiles." "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations, spare not, lengthen thy cords and strengthen thy stakes, etc., etc."

NOTE.—The Speaker's Commentary on Rom. xi. 16: "The root can only be Abraham and the Patriarchs. Compare ver. 28 and chap. ix. 5."

APPENDIX (1)

IN Dr. Farrar's "Life and Work of St. Paul," page 92 of the illustrated edition, when explaining the antithesis between the words "Greek" and "Grecian," he gives in a foot-note the following table, to which I have added the double line and capitals. My present purpose is to show that such a table is imperfect without the addition that I have made.



It is evident that if but one GENTILIZED HEBREW was admited into the Christian Church, this addition would be required, for the status of that man must have been a difficult question, and, from the apostles' standpoint, far more complicated than those surrounding the admission of any of the other classes mentioned in the table. By Divine command the circumcised Hebrew and the uncircumcised Gentile were admitted to baptism upon equal terms; the Church seems to have obediently accepted the revelation (Acts xi. 18) and (ver. 22) actively adopted the principle, for the true reading of the word Grecian (ver. 20) is Greek—*i.e.*, Gentile Greek, as opposed to Græcised Hebrew. Whence, then, arose the bitter controversy which St. Paul was so constantly engaged in? Was it that "certain from James" disputed the accepted teaching that the Gentiles were to be admitted to the Church without circumcision? or did another question not covered by that decision arise?

The question concerning the status of the lost sheep of the House of Israel—Hebrews, but divorced from the Levitical law and uncircumcised—would not have been ruled by the acceptance of the revelation concerning the Gentiles; and we can well understand how the circumcision party would strenuously oppose the application of the Gentile's privilege to them. St. Paul, the apostle of the uncircumcision, would never consent to their being brought again into the bondage which held Jerusalem and her children, and which yet, strange to say, had such a fascination for the Galatian believers that they were led to act as if the decision of the Council of Jerusalem did not apply to their case. The presumption is that these Galatians knew that their status was different from that of other Churches, and that the false teachers obtained their influence because of this.

St. Paul writes to those amongst them who, though uncircumcised, were apparently on the eve of committing themselves to the false position, that they should not be "entangled again with the yoke of bondage" (Gal. v. 1). Why *again?* When did their first deliverance take place if the Levitical law had never held them? The apostle's words strengthen the presumption that he also recognised them as a branch of the Lo-Ammi, divorced House of Israel, and that their original deliverance took place when they became, as foretold, "Not My (God's) people"—*i.e.*, no longer under the covenant relationship of the superadded law (Gal. iii. 17).

But not to lay my present purpose open to cavil, I pass on to this further statement: Hosea foretold that Israel, while outcast, would be brought into the wilderness and there spoken comfortably to; there she would learn to call Jehovah "Ishi"

—*i.e.*, my Husband, and God would call her "My people." The promulgation of the good news of peace through the work of the Messiah, teaches us that there is a perfect way, and therefore but one way, whereby this reconciliation could be accomplished. Therefore Lo-Ammi Israel was to receive the Gospel in and during her wilderness state, and therefore the prophet foretold that the Gentilised Hebrews were to be brought into the Church. It rests with Dr. Farrar and those who hold with him to prove that the omission from the tabulated statement is justified by convincing evidence that Hosea's words have not in any one case been fulfilled, and that the strong presumptive evidence which I have mentioned is contradicted by fact. If this is attempted, it will be time enough to bring forward the mass of corroborative evidence which Scripture study and scientific research have accumulated—*vide* the works of Oxonian, Grainger, and many others.

Note, also, that according to St. Paul it was the *privilege* of these Gentilised Hebrews to come in as Gentiles. Although we cannot doubt but that the "case" made by the Judaising teachers with respect to these Hebrews was a strong one, although St. Peter and also Barnabas were "carried away" by it, yet Paul did not fail for one moment to grasp the true principle and apply it. As the Gentiles were admitted without coming under the Mosaic law, Hebrews divorced from that yoke were not again to place themselves under it, but were to estimate aright (and not to ignore) the original and all-embracing covenant made with their forefather Abraham and with them his seed, through the One Seed, Jesus Christ, and to know that the fulness of blessing under the Abrahamic covenant was made possible to them by their Gentilised position, and would be forfeited if they returned again under the yoke of bondage, from which God in keeping covenant with Abraham had freed them, through the instrumentality of justly inflicted punishment. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

APPENDIX (2)

THE words "*to plerôma tôn ethnôn*," rendered "the fulness of the Gentiles" (Rom. xi. 25), are understood by many to refer to the incoming of the elect from among the non-Hebrew nations into the Church. By others they are understood as referring to Ephraim-Israel. The difference of opinion is sharply defined; but although much has been written, many of

those who maintain the former view do not seem to have made themselves acquainted with the arguments advanced by the advocates of the latter; indeed, sometimes they seem oblivious to the fact that a different view from theirs is held; and the advocates of the latter view do not always estimate aright the value of the basis upon which their opponents rest.

I shall endeavour to recount the arguments for and against, and I shall not willingly omit any that have come under my notice.

At the outset a difficulty arises, for the former view has been so generally received in years gone by that commentators have, when stating it, not seen it necessary to support it; therefore the *arguments* in its favour are modern and not numerous, having been brought forth by the statements made in support of the latter.

Those who hold that the inspired apostle referred in this place to Ephraim-Israel, state that the words occur but twice in Holy Writ—viz., in the text in question, and at Gen. xlviii. 19, where Jacob prophesied concerning his grandson Ephraim that his seed should become "a fulness of nations"—the Hebrew "*m'lo haggoyim*" being the equivalent for the Greek "*to plerôma tôn ethnôn*," and the English "*the fulness of the Gentiles*." Our commentators seem to be utterly without knowledge of the coincidence. None of them note it, and therefore none of them argue against the view that is connected with this stubborn fact (in so far as we have been able to search). It is true that as they are all oblivious to the coincidence, they all agree in the assumption that the words refer to the non-Israelite nations, or Gentiles proper; but when they endeavour to explain what "the fulness" implies, or how the incoming of this fulness causes "all Israel to be saved," they differ widely.

Thus Luther and the Reformers, for the most part, deny that even the words "All-Israel" refer to the "national conversion of the Jews;" and, with Calvin, say that Israel means the Church. Fulke, 1633 A.D.; Annotations on Old and New Testaments, 1645 A.D.; and the Notes of Douay Bible see no difficulty; but Hammond, with Notes by Johannes Clericus, 1714 A.D., upon the words "*Donec plenitudo Gentium intraret*," makes the pertinent remark, "*Non facile est dictu, quod hisce verbis Paulus intellexerit*." Alford, with Bega, Estius, Koppe, Reiche, Kullner, Meyer, Tholuck, and De Wette, understand by "All-Israel," a "national restoration of Israel to God's favour," but accept the usual interpretation concerning the "fulness of the Gentiles." Doyley and Mant, Whitby, Scott, and Haldane, all use the words in the same sense. McKnight understands the "generality" of the

Gentiles. Connybear and Howson evidently have no idea of any other view than that so generally acquiesced in. Brown and Fausset understand the *full time* of the Gentiles, or "the times of the Gentiles" being fulfilled; and the Speaker's Commentary follows suit as to time when, but understands the "fulness" to mean the full complement, or number, of the Gentiles.

The arguments in favour of the view which makes the words in question equivalent to Ephraim-Israel have been stated by Rev. C. W. Hickson, Rev. R. H. Marriott, Philo-Israel, and others. The following short extract from Mr. Marriott's "Horæ Propheticæ" (vol. i. page 45) will suffice for the present: The apostle declares that partial blindness had happened to Israel, until the coming in of a certain event. This event is the one spoken of by the aged Jacob as a *state* which Ephraim's seed was destined to reach. That state is called 'the fulness of the nations.' The apostle further declares, concerning the development of this state, that in this way, that is, by this 'coming in' of 'the fulness of the nations,' *All-Israel* would be saved. Hence 'All-Israel' is synonymous with 'the fulness of the nations.'"

I have not seen any definite statement on the other side in print, but the following strong case has been collected from many sources, and is deserving of most respectful consideration. It is said that the words "blindness in part is happened unto Israel until the fulness of the Gentiles be come in," bear the plain meaning which the words imply—Israel and the Gentiles are contrasted and opposed. The apostle has been writing of the wild olive grafts and contrasting them with excised Israel. All the standard writers of the Church have so understood them. The compilers of the marginal references given in our Bibles have never noticed that the words had an Old Testament signification. The Revised Version of the New Testament, which places quotations in short lines, does not thus mark these words as a quotation. The Greek of the Septuagint is not exactly the same as the words written by St. Paul. The words of the patriarchal blessing mean no more than that Ephraim was to become the leading Tribe. That there was no connection in the apostle's mind, or in the mind of the Holy Spirit, between the words used and the words of Jacob's blessing.

The objections can be classed under two heads: (*a*) those which admit the reference, quotation, or adaptation of the words from Gen. xlviii. 19, or the use of a proverbial expression, but deny its import; (*b*) those who deny the reference to the Old Testament *in toto*.

The objections under (*a*) are, that the apostle did not use

the very same form of words which the lxx. used. New Testament, *to plerôma tôn ethnôn*. Old Testament, *eis plethos ethnôn*. But the meaning was understood to be the same by our translators: the English of Rom. xi. 25 is a repetition of the English of Gen. xlviii. 19, and rightly so; in fact the difference confirms the sense or import contended for, when the apostle's use of the Septuagint Version is understood.

Gaussen's Theopucustia, p. 81, states:—"In the first place when the Alexandrian translators appeared to them accurate, they did not hesitate to adopt what was familiar to the ears of their Greek auditors, and to quote literally the Septuagint Version. Secondly (and this mode is very frequent when they are not satisfied with the rendering of the Septuagint), they correct it, and make their quotations from the original Hebrew, which they re-translate more exactly. Thirdly, when they desire to indicate more clearly in what sense they quote this or that declaration of the Old Testament books, they paraphrase in quoting them."

The Rev. C. W. Hickson writes:—"I take it, then, that the *second* of Gaussen's three cases of quotation from the lxx. illustrates the matter here. St. Paul is quoting from the original Hebrew, because he knew that the lxx. rendering was not accurate, and re-translates it more exactly; inasmuch as *plethos* most certainly does not contain exactly the same idea as *plerôma*, *plethos* signifying simply multitude, while *plerôma* denotes *the thing which fills up*. The latter is clearly the more correct rendering of *m'lo*, which means, *that which fills*. As additional and independent evidence of the correctness of this statement, it may be mentioned that the Hebrew scholars who have translated the New Testament into Hebrew, render *plerôma tôn ethnôn* in this very place by 'm'lo haggoyim,' the identical phrase in Gen. xlviii. 19."

It has been stated by one who knows that *plerôma* is the true rendering of m'lo; that its use in Matt. ix. 16, where it is used in reference to filling up a rent, causes it to be understood in Rom. xi. as filling up the rent, or vacancy, made by the casting away of Israel as a nation. St. Paul does mention such a vacancy—viz., the broken-off branches. He mentions the substitution for them of the Gentiles; but he also mentions the other factor—viz., the *m'lo haggoyim*, or *plerôma tôn ethnon*. Can it be seriously contended that he stultified himself by writing a certain event will not occur until what has happened will come about?

It has been objected that the patriarchal promise meant no more than that Ephraim was to become the leading Tribe, for it is recorded of Ishmael's sons that they were "twelve princes

according to their nations" (Gen. xxv. 16), overlooking the fact that a different Hebrew word is used in this place, thus marking the fulness of the Ephraimic blessing, as contrasted with the *tribeship* of Ishmael.

Akin to this is the criticism that "m'lo haggoyim" is equivalent to "*gam rav*" (Joshua xvii. 17), and that because the children of Joseph are there said to be a "great people," that the *m'lo haggoyim* prophecy was then fulfilled.

The Rev. C. W. Hickson remarks:—"This is, to my mind, a very uncritical remark. Translated it is this: That 'the thing which fills up the nations' is the same thing as 'a great people.' Many a nation might call itself '*gam rav*,' but in the very nature of the case only one could be *m'lo haggoyim*."

I would add that the word "*gam*" is contrasted with the word "*haggoyim*" in the very verse in question (Gen. xlviii. 19). Manasseh was to become a "people" and great, while Ephraim was to become "the fulness of the nations."

Objectors (*b*) support their contention by stating (1) that the Revised Version does not mark the words in question (Rom. xi. 25) as a quotation; but a reference to the preface would show that the revisers did not so mark any quotation unless it was of more than two lines. (2) The compilers of our marginal references did not note it. But these references are not infallible; some compiled for private firms, others for University presses, make many mistakes, give some very unfit references, and omit other important ones. Very few would venture to use them (valuable as they are) for the purpose of checking further research and independent study. Thus objections 1 and 2 may be set aside as worthless. (3) A better case is made when it is objected that all the standard divines who have written upon the chapter have understood the words to refer to Gentiles pure. But, as stated before, none of these authors have written against the contrary view, and that because they seem to have completely missed the fact that the words occurred before in the Old Testament. If we were dealing with their opinions upon a doctrinal or a speculative question, this silence of theirs would not have the same complexion; but when our present enquiry is concerning a mere question of fact—*i.e.*, the existence of the words in Genesis, and the non-mention of the coincidence by the great writers, it becomes plain that their utterances or silences can have but little weight, for they have not exercised their minds upon the question at issue. But were it otherwise our very opponents would refuse to admit that the greatest uninspired writer, or even the Church herself, could by a comment made, or a comment omitted, fetter for ever any independent search into the Bible mine, or that our illumination is so complete

that we cannot receive fresh manifestations of the wonderful purpose of God when He causes time to develop them.

Thus objectors are driven back upon their statement that the apostle was writing concerning Gentiles, that the words mention Gentiles, and that "*ethnos*" has again and again been translated Gentile, while non-Hebrews alone could be meant. Granting this for the present, it does not necessarily follow that the word *ethnos (nation)* has a Gentile signification in this place, where a peculiar Israelitish promise is recalled, and the connection almost forbids such a meaning, for the statement is that through the coming in of the fulness of the *ethnōn* all Israel shall be saved. The previous mention of blindness or hardening evidently referred to the Jews. How, then, could the incoming of the Gentile nations, with the Jewish awakening, cause *all Israel* to be saved? Rather, all Gentiles and Judah shall be saved would express the meaning; but, beyond contradiction, the statement is that the incoming of the "fulness of the nations," with awakened Judah, shall be the salvation of all Israel. Thus the fulness of the nations, or Gentiles, must be a portion of Israel, irrespective of the question concerning the reference to Jacob's words, or the different use of *ethnos;* and when these words of Jacob are, as a matter of fact, used, the inference becomes irresistible that in this place the formula cannot be disassociated from Ephraim-Israel.

Thus we are fairly brought back to the statement that St. Paul in this chapter was writing of Gentiles, and that a reference to Ephraim would run counter to his line of thought as exhibited in the context. Here we join issue, and state the apostle's train of thought and previous statements absolutely require the sense for which we contend. Consider the context from ver. 16: "If the root be holy, so are the branches," &c. The apostle has before his mind the original good root or stem and its branches—viz., Abraham and his seed, God's people (ver. 1). Some of these branches—Judah and his companions—are broken off; in their place the wild grafts—Gentiles—are grafted in *among* the unbroken branches—Israel and his companions—and *with them* partake of the root and fatness. Here we have the three factors in the problem, Israel, Judah, and the Gentiles, and these three continue to the end of the chapter.

Verse 24, hardened and broken off Judah is to be grafted in again (apparently when the wild grafts are excised, ver. 22): "Since (*epei*) thou also shalt be cut off." See "Horæ Propheticæ," vol. i. p. 74. But yet *among* the other Israelitish branches, *then* all Israel shall be saved, all the branches being united to the root. This line is thought is continued in ver. 25.

We have the Gentile brethren who are informed of the mystery —viz., that hardened Israel, *i.e.*, Judah, would as a people remain hardened until the people destined to become "the fulness of the Gentiles, *i.e.*, Ephraim-Israel, be come in; a natural connection and sequence of thought, which is broken and lost if we understand that the Gentiles are told that Judah will remain hardened until they, the same Gentiles, in their fulness, or "generality," or full number, or in their full time, come in. Moreover, by so reading these words, we should make the apostle contradict himself, for he states (ver. 12) that so far from the coming in of the Gentiles restoring Judah, the receiving of Israel is to be as "life from the dead" for the Gentiles. Now if all Israel will not be saved until the *plerôma* of the Gentiles come in, and if (ver. 12) the *plerôma* of Israel is to be the cause of the Gentile life and ingathering, we meet statements either of which prevents the fulfilment of the other. This is seen by Brown and Fausset *in loco*, whom I quote: "Not the general conversion of the world to Christ, as many take it, for this would seem to contradict the latter part of this chapter, and throw the national recovery of Israel too far into the future; besides, in ver. 15, the apostle seems to speak of the receiving of Israel, not as following, but as contributing largely to bring about the general conversion of the world."

Having thus shewn the truth and fitness of the view which I uphold, even if in this place only the apostle refers to Ephraim-Israel as Gentiles, I return to combat the statement that the word is always applied by him to non-Israelites, and to explain the seeming misapplication of terms. Rom. ix. 24, &c, Revised Version: "Even us whom He also called, not from the Jews only, but also from the Gentiles. As He saith also. in Hosea, I will call that My people which was not My people, and her beloved which was not beloved. And it shall be that in the place where it was said unto them, Ye are not My people, there shall they be called sons of the living God." Now these words were spoken concerning Israel of the Ten Tribes, who were to be, and were, cast out of the land, reduced to the Lo-Ammi (not My people) condition, brought into the wilderness, swallowed up among the Gentiles as a vessel wherein is no pleasure, wanderers among the nations. The apostle, writing concerning Israel, says that God called the vessels of mercy "us"—*i.e.*, Paul and others—not from the Jews only—Paul was not a Jew, but was called from the Jews —but also from the Gentiles—*i.e.*, Israelite vessels of mercy, called from the Gentiles, among whom they had been scattered; and to make this more plain, the quotation concerning Israel, and Israel alone, is given. But we are told that these so

called from the Gentiles, and so prophesied of as Israel, are Gentiles. Why? Because the word Gentile happens to be in the verse. It is true that according to prophecy Lo-Ammi (Ephraim-Israel) was *Gentilised*, and as Gentiles, not as circumcised Jews, were admitted into the Church, but they were none the less Israelites, beloved for their fathers' sake, though they knew it not; and this, although they *as* Gentiles, and *from* the Gentiles, together with many non-Hebrews, attained to the righteousness which is of faith. Here, then, is another instance where the same apostle, in the same epistle, recognises God's Lo-Ammi restored to favour through the Gospel covenant.

Having thus endeavoured to state my conviction that the words *plerôma tôn ethnôn* were used by St. Paul as an equivalent for *m'lo haggoyim*, and that the Holy Spirit taught him so to use them, in order thereby to express that *state* to which the patriarch foretold that Ephraim should attain; and having endeavoured to meet the statements of opponents, and thereby to strengthen my own position, I may, perhaps, without presumption, claim to have given reasons which the said opponents may think it well to consider dispassionately. And, further, to have given explanations which will enable those who agree with me to estimate aright the value of the basis upon which our opponents rest.

In conclusion, it may not be amiss to shew the wonderful testimony that facts and history bear both to the truth of inspiration and the correctness of our views. Judah-Israel is yet hardened after 1,800 years; therefore the fulness of the Gentiles has not yet come in. Those whom our opponents understand to be the Gentiles referred to by the apostle—*i.e.*, the non-Hebrew, European, and other nations—are not coming in; they are year by year lapsing more and more into error, and their conduct in the past, as in the present, has conduced more than anything else to the continued hardening of Judah. One nation or people, alone excepted, gives equal privileges and the Gospel to the Jews, and is the bearer of the good news to the world. So surely is this the case that it might be asked, If this nation lost its savour, wherewith would the world be salted? whereby would any be brought in? But this nation is, by its multitudinous increase and extensive colonisation, "filling up" the gaps throughout the earth not occupied by the Gentile nations; is, in fact, becoming—rather, has become —the *m'lo haggoyim*, or *plerôma tôn ethnôn*, or fulness of the Gentiles, so that whenever now Judah's hardening shall cease, when they shall look on Him whom they have pierced, and mourn, a nation, a Christian nation, the Anglo-Saxon nation, will alone be in *the state* foreseen by Jacob.

Whatever may have been St. Paul's own knowledge, he was taught to record words which are to-day a standing evidence of his inspiration, and of the existence of Him who inspired. Whatever may have been the extent of the patriarch's knowledge, he foretold in exact words that which these latter days have developed. Therefore we say that the Bible, and history, and fact, are directly opposed to the statement that there was no connection in the apostle's mind, or in the mind of the Holy Spirit, between the words used at Rom. xi. 25 and the words of Jacob's blessing, and we claim to have shewn that the words which are unique in the New Testament are an inspired reference to those which occur once in the Old Testament.

Chapter II.

"TO THE LAW AND TO THE TESTIMONY, IF THEY SPEAK NOT ACCORDING TO THIS WORD IT IS BECAUSE THERE IS NO LIGHT IN THEM" (ISA. VIII. 20).

MANY methods have been made use of by those who have tried to discover the tribes of the dispersion, which were worse than useless, in so far as they were substituted for the unerring chart of inspiration. Amongst these may be enumerated, attempted identification by a national name, forgetting the declaration that God would call them by another name, and that there are indications that they were being known by another—viz., the house of Isaac.

Isa. lxv. 15.

Amos vii. 16.

Attempted identification by reminiscences and traditions of national history. But what ancient people can thus tell who they are *or who they are not?* There are instances of peoples who claim an ancestry which is not their own, but that of the races whom they dispossessed. Others have had genealogies constructed for them by bards, who desired to flatter national pride by alleging a descent from the gods, or from deified men. This means of identification is at best so uncertain that it is hardly safe to use it even for the purpose of corroboration.

Attempted identification by physiognomy. This method is found to be most deceptive when applied to modern nations—*e.g.*, the Turks, whose appearance has so greatly altered since their settlement in Europe.

It must be most fallacious when applied to Ephraim-Israel, for the Jew is taken as the original type. Now even at present all Jews cannot be known by their faces, and at one period they varied in type. It is absurd to suppose that because "the shew of the countenances" of *some* Jews witness to their origin, therefore *all* Israel are to be so distinguished. This method might have some vague success if applied to the dispersion of Judah (and there are many of that tribe besides the representative of the 42,000 that returned from Babylon). But when applied to a people that even in the first generation must have been different in feature, and that have not been in social contact with Judah for ninety generations, it is absurd. With the exception that Ephraim ever was, and must be to-day, of what is known as the Aryan stock as distinguished from the Turanian and from the Negro, no identification by similarity to a fancied original is possible.

1 Sam. xvi. 12.

Isa. iii. 9.

Another attempted identification is circumcision; although Israel was divorced, outcast and idolatrous. Another is language. But it is now an axiom, that language proves contact, but not consanguinity. A people scattered and hidden for more than 2,500 years, and without sacred books to serve as a standard, for the ancient tongue,

would certainly lose their former speech, and the only trace of it that could survive would be a certain amount of grammatical structure. These tests are all fallacious and unscientific.

There are other secondary means of identification which may be used—viz., religion. If a form of worship is known to have prevailed at a certain period, in a certain place, and that it re-appears in another age and country, the presumption is that the worshippers brought it with them, *e.g.*, the remarkable affinity between the Baal worship of Palestine and the Druidic worship of Britain.

Methods of warfare, *e.g.*, the chariots of Syria, and the British chariots which were a new experience to the Roman legions.

Historical records when they unconsciously corroborate one another, *e.g.*, the account given by Herodotus of the Scuthic migration from Asia into Europe, is identical with Ezra's account of the migration of the Ten Tribes from Media to Arsareth.

Language, the grammatical structure of, *e.g.*, that similarity which is known to exist between the Hebrew and the Welsh, and also between the Hebrew and English.

Israel's Wanderings, p. 50.

Note.

There are many such secondary means of identification. These I mention only as examples. They may serve to stimulate scientific research, and to check the unscientific assumption that these and kindred questions present difficulties instead of corroboration.

There are few more interesting studies than those

connected with the traces of the march of this people as recovered from the graves of their great men, and from the totally independent witness borne to their national characteristics and motives; and to their leaders; these are worthy of our respectful attention, and to be ignorant of them, manifests an unfitness to judge others, and a lack of interest in a question which is fast becoming one of the most important and practical of modern discoveries.

There is one mark which must necessarily be exhibited by Israel obedient, which although not immediately connected with the birthright, yet is inseparable from the possession of its privileges, viz., the keeping holy the seventh-day portion of time. It is a sign between God and the nation; and a gift by God to the nation, as a perpetual covenant. It was ever even more a national than an ecclesiastical ordinance. It served to separate the people from other nations, and was the means whereby they were regularly taught of God.

Exod. xxxi. 16, 17. Ezek. xx. 12.

NOTE.—"Israel's Wanderings," by Oxonian. Robert Banks & Son, Racquet Court, Fleet Street.

NOTE.—The testimony of Tyndal, the first translator of the Hebrew Bible, is interesting as a proof of the philological affinity between the Hebrew and the English tongues. He declared in the quaint language of his day, "The Greke tongue agreeth more with the Englyshe than with the Latyne; and the properties of the Hebrew tongue agree a thousand times more with ye Englyshe, than with the Latyne." "The perfect idiomatic identity between the Hebrew and English is observable from beginning to end of the Hebrew Scriptures, *and* no language but the English will so answer to the Hebrew." See the "Historical, Ethnic, and Philological Arguments in Proof, &c.," by Philo-Israel. Robert Banks & Son, Racquet Court, Fleet Street.

Chapter X.

To Know Wisdom and Instruction, to Perceive the Words of Understanding." (Prov. I. 2).

In the preceding chapters I have endeavoured to shew from Holy Scripture what we are taught as to the position of the possessors of Israel's birthright before the close of this age. It must be manifest to all that every mark or requirement added, increases the difficulty of identification. A people might be found with two or more of these requirements, but the possession of each and every mark will alone establish the Identity with Israel and if any nation does exhibit all of these signs, the barriers of prejudice or of incredulity must give way, and the discovery must force the acknowledgment, that He who foretold has also brought it to pass.

But if the identification which I shall make, be disputed, my critics must either disprove the existence of the firstborn, and shew that I have misdescribed the inheritance, or shew that no people possess it to-day.

Or if they acknowledge that I have correctly

described the inheritance of promise, and that a nation possesses all the signs, they must either acknowledge that people to be Israel, or say that Israel's inheritance has been given to another race. I say *given* by God to another race; for the question of chance producing a foretold result, when there are say, fifteen marks foretold, and fifteen exact accomplishments; is out of the question. Let us look the matter fairly in the face: if the world is filled by a race possessing Israel's birthright blessings, to the exclusion of Israel, then the Scripture has been broken, God has failed to perform His declared intentions, He has not kept covenant with Abraham; and if God is not true to covenant and promise, well, we are without hope or stay for time and for eternity!

Note.

The issues involved demand our most reverent attention.

1. I have endeavoured to show that in the latter days, between the year A.D. 33, and the close of
2. this age, Ephraim-Israel, the inheritor of the birth-
3. right, is to be re-betrothed in the new covenant.
4. To be a Christian nation.
5. Bringing forth fruit.
6. Witnessing for God.
7. Possessing a National Church.
8. Which dates from before A.D. 70.
9. Sabbath Keeping.
10. Yet said to be "not God's people."
11. To be the goel or champion of the oppressed, able and willing to restore Judah.
12. To be found dwelling in a place of safety.

Situated N. and W. of Palestine. 13.
A Maritime People. 14.
A Nation and a Company of Nations. 15.
And a Great People. 16.
The "*pleroma*" of the Gentiles. 17.
Multitudinous. 18.
Powerful. 19.
Wealthy. 20.
Gradually growing in power and filling the Earth. 21.
Possessing the Gate of their Enemies. 22.
A Nation Ever. 23.
Ever a Monarchy. 24.

The Anglo-Saxon peoples exhibit all these signs. They alone possess them, and therefore it is contended that they are the representatives of Ephraim and the tribes his fellows—the Israel of God.

NOTE.—Extract from "Moses and Geology" by Dr. Kinns. "The permutations of fifteen things may be further understood by setting down the first fifteen letters of the Alphabet something in this way, g, m, h, d, a, j, k, c, f, e, b, n, i, o, l, and challenging any number of persons to try to imitate the order in the list without seeing it. It would be found that if thousands—nay millions—of people were to attempt to do so they would fail; in fact if the whole population of the globe were to endeavour to accomplish this, and each person of the twelve hundred millions were allowed to try a thousand times over, there would still be a great probability that after all these many thousands of millions of trials, not one list would correspond in sequence with the unknown order."

NOTE.—For statement of the early establishment of the Church in Britain, see "The Ancient British Church," by Rev. John Pryce, M.A., Vicar of Bangor (Longmans, Green & Co.), or "St. Paul in Britain," by Rev. R. W. Morgan (James Parker & Co.).

Chapter XI.

"IN THE PLACE WHERE IT WAS SAID UNTO THEM, NOT MY PEOPLE, IT SHALL BE SAID UNTO THEM, SONS OF THE LIVING GOD" (HOS. I. 10).

IF only to fulfil the statement here made, we must expect a denial of the conclusion aimed at in the last chapter. Numerous objections have been advanced and refuted: nevertheless it is but right that this treatise should notice a few of the chief of them.

It is not to be wondered at that objections should be raised; a conclusion so strange, so new, and running counter to all previous teaching, ought to be carefully weighed, and the difficulties connected with it fully considered. Unfortunately for the cause of truth, a spirit of resentment against the proclaimed discovery of Israel has too manifestly been exhibited in the controversy. Some men think that it is an unchristian idea, and others that it is a disgrace to be connected with Abraham, the friend of God; certainly it never can be said in time to come that the nation was desirous to claim its

inheritance, or that the wish was father to the thought.

It is to be hoped that many objections which assume to be based upon Holy Scripture, may have been forestalled, or already explained in this treatise. Other objections have been mentioned with the intention of suggesting that statements which seem to be opposed, may in reality but strengthen the identification. Chap. ix. Note.

But there is one difficulty with which I fully sympathise, viz., the historic. How did the tribes of the Assyrian captivity find their way to these islands? What traces are there of their march?

It is to be remembered that the original inhabitants of Europe are represented now by the Basques and the Lapps; that Europe has been repeopled by wave after wave of emigration from Asia; that the Scythians are admittedly of Asiatic origin; thus, there is nothing unusual or improbable in finding that the Saxon tribes were originally Asiatic. In fact the burden of proof lies upon those who say that they are not. Again, we have historical evidence of the migration of an Asiatic people from the shores of the Caspian to the banks of the river Sereth, and the Saxon tribes have been traced back to this very locality.

We have evidence that Israel was captive on the shores of the Caspian, and that they migrated westwards through the South of Russia. We have further historic evidence that the people advanced with and among those who are known as Scythians, but that they were distinct from them. And finally, Appendix I.

we find the remnant nucleus of these very tribes expanding into a nation, and company of nations, and exhibiting every mark which the possession of an inheritance exclusively entailed upon Israel, can give.

It may perhaps not be too much to ask that criticism based upon historic impossibility may not be undertaken until the historic witness be fully enquired into.

Another popular difficulty is the notion that Europe is peopled by the descendants of Japheth. The fact that Europe has been repeopled from the East, and that there is no evidence to prove that these Easterns were of Japhetic origin, while there is evidence that some of them were of Semitic descent, may be sufficient reply.

Appendix 2.

But it is also to be remembered that Phœnician colonists from Carthage, and the North coast of Africa, settled largely in Europe, and that these were originally Canaanites or descendants of Ham. Thus, the Japhetic objection is of no weight. Another objection frequently heard is: that Balaam prophesied that "the people shall dwell alone." This statement is fully exemplified in our national history: in explanation I refer to the appendix.

Appendix 3.

APPENDIX (1).

I ASK you to enter with me upon a purely historical and geographical study; and if, or when, I make use of statements found in Holy Writ, I shall only use them as records found in ancient writings, and quote them as if only of equal value with uncanonical or profane histories. Thus you will perceive that

it is my intention, not as before, to appeal to the Christian belief in the truth of prophetic and other utterances, and to show that these require and lead us to seek for Israel, Ephraim-Israel, Christianised, powerful, blessed and blessing, filling the world with fruit, and yet located North-west of Palestine, and in islands, whence she is to return with Judah-Israel, to the land of inalienable inheritance; and comparatively soon. But that it is my intention to enter upon a purely secular research—*i.e.*, in so far as Israel's history at that period can so be regarded; for let me remind you it is no ordinary people whose story we search out according to ordinary methods. We search in the records of the past for the story of *the first-born of God*, the people who in virtue, not of their own faithfulness, but of Jehovah's faithfulness to His unconditional covenant with Abraham, are the heirs, not of Judah's portion, but of the unmeasured blessing that came to Joseph (Gen. xlix. 22—26, xlviii. 15—20).

The history of Israel to the disruption of the kingdom under Rehoboam is well known: thence the history of Judah-Israel occupies our minds, to the exclusion of the Ten-Tribed portion of the people. The policy inaugurated by Jeroboam had its desired effect; the two peoples drifted asunder. Baal worship made steady progress, although prophetic warning and Divine chastisement were evidence that the people were not forsaken of God, and that (as He declared) the severance of the kingdom "was from Him," yet they lapsed into idolatry "until there was no remedy," and they were deported, the land was wiped "as a dish turned upside down," and an alien race was imported by the conqueror. But before this was enacted, and this is the true starting point of our enquiry, it may not be amiss to notice the want of cohesion that existed between the maritime Tribes and their brethren. So far back as the time of the judges Dan remained in ships, Asher continued in his creeks. The people of Meroz stook aloof, when a life and death struggle was being waged by the more inland Tribes. In Solomon's time the Israelitish navy traded to the most distant ports. Solomon had a tribute taker, Adoram, in Spain, and Mara Zion, Market-jew, in Cornwall, testifies to-day to the adventurous spirit of the princely race. The Argive Dannites bear the name of a Tribe that in the natural course of events would have sent forth its most adventurous sons, and the Lacedemonians in the time of Onias the High Priest, B.C. 180, claimed kindred with the Jews, and the claim was admitted. It is only probable that sailors would easily escape the Assyrian conqueror. I mention this to show that the deported Tribes cannot be held to represent all of Ephraim-Israel, and that in endeavouring to follow the fortunes of the

captive Tribes we are only taking up a part of the history, but the most important part, for Ephraim and Manasseh went into captivity, and the chiefest blessing was theirs.

In the year B.C. 740, Tiglah Pileser, King of Assyria, took "Ijon and Abebbeth-maacha, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria, also the Reubenites, and the Gadites and the half-Tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan—*i.e.*, Northern and Eastern Israel. In the year B.C. 721, Shalmaneser (or Sargon) took Samaria—*i.e.*, Ephraim and Southern Israel—and carried them captive into Assyria, and placed them in Hala and in Habor (by) the river of Gozan, and in the cities of the Medes, the same locality as before mentioned. Where were the captives placed? Whatever diversity of views, or vague statements may have been propounded, modern geographical research leaves no room for uncertainty. Keith Johnstone's Royal Atlas shows that there was and is but one river worthy of the name in the country of the Medes—the Ousan of to-day, the Pozen of the tenth century, the Gozen of the ancients. In the immediate neighbourhood of its banks are the towns of Haru = Hara, of Abhar = Habor, and of Ala-mut = Ala-e or Halah. The river flows into the S.S.W. of the Caspian Sea, and there, far removed from their ancient home, the Euphrates and Tigris flowing between them and it; the Araxes lies on the North, the Caspian on the East, the Median Empire surrounding them on the South and West; they were separated from Canaan as they were from Babylon. But although divorced, "not My people," cast out from the Sinai covenant—yet the first-born, possessing the birthright, said their God, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? I will not execute the fierceness of Mine anger. I will not return to destroy Ephraim, for I am God, and not man." Thus far we may admit a prophetic statement into our historical research.

Before we proceed further, it may be well to ask what name did these captives bear? Not *Israel*, certainly; they had long since ceased to glory in the relationship which the word implied. The Isaac-sons possibly; for the prophets of the people so called them. "The high places of *Isaac* shall be desolate; drop not thy word against the *House of Isaac;*" this word laughter would appear under the form of *Tsahak Scoth-ites*, or dwellers in tents, would be an appropriate name for wanderers among the nations. Again, Ephraim was called a Heifer, *Engel;* and, lastly, the people of the house of Omri, or *Beth Khumri*, would be an appropriate name, and under this very name we find them mentioned upon the

Assyrian inscription. The names are I-tsahak-sons, S'coth-ites, Engles, and Khumri, Cymri.

Did this people remain in bondage? It was very improbable that they would; with all their faults they were a brave and liberty-loving race, and we have two independent witnesses to tell the precise manner in which they escaped, and the approximate date. Firstly, 2 Esdras xiii. 40: "Those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Shalmaneser, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a further country where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river; for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go—namely, of a year and a half. And the same region is called Arsareth. Then they dwelt there until the latter time."

The narrow passages of the Euphrates would be the river at its upper sources, North-west of the Caspian Sea. Here the wanderers would strike the shore of the Black Sea, and thence a journey of from 1,200 to 1,500 miles would bring them to the river Sereth and the unquestioned district of Arsareth, near Odessa, a full year and a half journey for nomads, wanderers, Scuths.

The second independent witness is none other than the Greek historian and geographer, Herodotus. This remarkable searcher after facts has given a prominent place in his great work to a nation known as Scuth, to whom also he constantly appends in a striking manner the name nomads—the wanderers *par excellence*. The district whence Herodotus derives the Scuths is the district where the Ten Tribes must have been placed. And the account given by Herodotus of the Scuthic migration from Asia into Europe is identical with Ezra's account of the migration of the Ten Tribes from Media to Arsareth, with the exception of the motive; for he says that they crossed the Araxes and came to the Kimmerian land (Crimea) "in consequence of being hard pressed in war by the Massagetæ." Yet the two accounts cannot be regarded as contradictory.

The Araxes and the Euphrates have their rise in the district South-east of the Black Sea, near Erzeroum and Kars: the point of departure and the point of arrival mentioned by Ezra and Herodotus are the same. The approximate dates agree, and

agree also with events in the kingdoms of Media and Assyria which yet further fix them. Ezra wrote of the Ten Tribes, and Herodotus wrote of the Scuths, or wanderers. The Ten Tribes lost to view in Media towards the close of the eighth century (about 80 years after their deportation), have been found in Europe in the middle of the seventh century as the Scuths of Herodotus.

The march of the Scuths from the sources of the Araxes and Euphrates, along the shores of the Black Sea, has left some enduring monuments. Near Erzeroum is a river named on some ancient maps, "Israel-su," or Israel river. All the rivers crossed bear the name, Don, Daneister, Daneiper, Danube, which carries us back in thought to the Jor-*dan*. The graves of their chief men yet remain, and the inscriptions recovered recount the burial of faithful men of Israel, and date from the year of their captivity—*e.g.*, "This is the tombstone of Baki, the son of Iszchak, the priest. May his rest be in Eden at the time of the salvation of Israel. In the year 702 of the years of our exile" (A.D. 6).

Herodotus gives us interesting details of the Sacai, or wandering Scuths, who were settled in Arsareth. He distinguishes between them and other Scythians; between the Scythian nation and the Tribes living among them, having Scythian habits, but who were not Scythians by tradition or language. This distinction is drawn by all writers, especially by *Strabo, Ephorus, and Diodōrus*. The account that these "more noble" Tribes gave of themselves is remarkable, (Herod. lit. iv. cap. 5): they say that "theirs is the most recent of all nations. They reckon the whole number of years from their first beginning, from King Targetaus to the time that Darius crossed over against them, to be not more than 1,000 years, but just that number." Now Darius' expedition against the Scythians was about B.C. 500, and 1,000 years before that brings us to the time of Moses. We are reminded of the national declaration made by command when offering first-fruits, "A Syrian and ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became a nation, great, mighty, and populous."

Epiphanias states that the laws, customs, and manners of the Scythians were received by other nations as the standards of policy, civility, and polite learning. Herod. iv. 63 says, "Swine they never use, nor suffer them to be reared in their country at all." Also we find that they were highly skilled in architecture, and according to the reports of the Russian Archæological Society, the tombs and tumuli ascribed to them, along the shores of the Black Sea, reveal the finest turned arches imaginable. Now whence this energy in commerce,

these laws, this refinement, learning and intelligence as a nation, so markedly superior to the other very ignorant peoples who dwelt in their neighbourhood? Evidently their civilization was developed under happier auspices, and before they became a nomad race.

Herod. lib. vii. cap. 64, says the Persians call all the Scythians, Sakai. By other writers the *Sakai* are frequently called Sakans, Saccassani, Saccassimi, and Saxones. Pliny, lib. vi. cap. 16, says that the Sakai were among the most distinguished people of Scythia; and lib. vi. cap. 11, that those who settled in Armenia are named Saccassuni. Ptolemy mentions a Scythian people sprung from the Sakai, named Saxones. Again. Herod. iv. 6 says, that the Scythians called themselves Scolote, in all probability Saccoti; or, as the Sephardim Spanish Jews would now pronounce it, S'cot, the German Jews S'coth, and as we say, Scot. Hence Scot, Scythians, Skuthai, and Saxones, seem to be almost synonymous terms.

Further, Ortellias, quoted by Rev. M. Sailman, a Jew (A.D. 1818), in his description of Tartary, notes the kingdom of Arsareth, whence the Ten Tribes, retiring, took the name of Gauthei, because he says they were very jealous of the Glory of God. Thus the Gauls, who overran Europe at the period of the decline of the Roman Empire, are connected with the Asiatic Scythians.

I have barely gleaned from researches made by many writers, a very few of the leading points which connect the dwellers in Arsareth, and by the banks of the Danube in the time of our blessed Lord, with the deported Tribes of Israel.

From the time of the disruption under Rehoboam, the Jews manifested jealousy against the Ten-Tribed kingdom. At the time when Ezek. (xi. 15) wrote, they are quoted as saying, "Get you far from the Lord, to us is the land given in possession." And we can trace the same spirit intensified in their later history. When our Lord said, "Ye shall seek Me and shall not find Me," &c. (John vii. 34), "they said among themselves, Whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles (the Diaspora), and teach the Gentiles? Evidently *not*, He will go to dispersed Israel; in order that He may teach those among whom they dwell; but will He go to the dispersed to teach *them, those Gentiles;*" thus the venom is manifested. "Will He leave us, the sole people of God, and go to seek the lost sheep, those worse than Gentiles, even Gentilised Israel?" Thus Alford says, "Their intent is to convey contempt and mockery: they do not, however, *believe* the hypothesis, but ask again, "What is this that He saith?"

The apostles were commissioned to go over the cities of

Israel; to the lost sheep of the House of Israel, the nation to whom the kingdom was to be given upon Judah's rejection of the truth; the other husbandmen, the other sheep, the Stone Kingdom, the nation whom, as well as Judah, the Messias came to redeem and to enfold; the Israel of the apostles, when they asked, "Wilt Thou at this time restore again the kingdom to Israel?" the earthly kingdom which is to grind to powder all that it falls upon, until (as Daniel prophesied) all opposing world Powers become as the chaff of the summer threshing-floor.

Our Lord's reply to the disciples' question was in sense like that which He made to Pilate, "Now is My kingdom not from hence;" and also in keeping with His other teaching, when He said, "The kingdom of God"—*i.e.*, the nucleus of the kingdom—"is among you," not "within" the heart of these cavillers, but among them in the representatives of believing Israel. Jesus Christ, of the seed of Judah, was brought up in Galilee, amongst non-Jews. "Lord," said His Galilean Israelite disciples, "the *Jews* sought to kill Thee." He knew of the lost sheep, spoke of them, died for them. He said that the children must first be fed, and He foretold the transfer of the evangelising power from Judah *to a nation*. His disciples possessed a knowledge of this divorced people, who were again to become "Ammi," and beloved; and we find that the Twelve Tribes scattered abroad, *the diaspora*, were addressed by the apostles; that the elect strangers of the same "dispersion" were Peter's care; and the Tribes, Dan excepted, were seen by John to be sealed and preserved, in the vision the Lord Jesus shewed Him. St. Paul bore the message before Gentiles, and kings, and the people of Israel, and he was forbidden to preach the Word in Asia, but was led into Thrace, and fully preached round about Illiricum, reaching the very neighbourhood where the Sakai then dwelt. He told the Galatian converts not to be *again* entangled in the yoke of bondage cause by the Levitical law. When were they before entangled in that law? And why should Christian Jews who loyally accepted the decree of the Council of Jerusalem, that Gentiles should not be circumcised, have attempted and almost succeeded in persuading the Galatian Church to submit to that rite, unless they were able to use the powerful argument, "You, though Gentilised, are yet Israel; the decree of the Council does not apply to your case." Thus only can we understand the fierce controversy which embittered Paul's ministry, and which he never combats by reference to the decision of James.

But you must bear in mind that I am using these references historically *alone*, in order to show a knowledge of the existence of the Tribes during the years 1 to 50, the years that we find

them rising into power along the banks of the Danube. Then came a period of fierce struggle. When the Roman Empire was tottering to its fall Europe was convulsed, and during the fourth century Arianism seemed likely to sweep away the truth as with the waters of a flood. Goth and Saxon, Greek and Roman, barbaric Gentiles and Scythians, were dashed to and fro by the fortunes of war. But a nucleus of Israel were sealed and kept intact, as foreseen by the seer of Patmos, and the kindred Tribes are next found settled on the coasts of the North Sea, whence they moved on to Britain and founded the Heptarchy.

The identity of these Tribes with the people that are found at Arsareth has been traced by Sharon Turner years since, long before any idea of their true origin was ever guessed. The identity of these so found at Arsareth with the peoples who set out for that place from the Caspian is a modern discovery, although the statements of the ancient historians ever existed. The identity of the people, who for a time dwelt upon the shores of the Caspian, with deported Israel, has had a flood of light shed upon it of late years by the finding and deciphering of Eastern tablets, and our greater knowledge of Eastern early history. No one can now meet the Biblical proof, upon which identity evidence rests, with the statement that there is no historical or geographical, or ethnological possibility of its truth, rather the historical and geographical and ethnological evidence (given, be it observed, by totally disinterested people) produces a great probability, which needs to be disproved by those who would overthrow the Biblical evidence to the identity of the Anglo-Saxon race with the firstborn nation of God. The long line which connects the diaspora of the time of our blessed Lord and His apostles with deported Israel on the one side, and with us on the other, opens up a field of research unequalled by any other. History, ethnology, geography, archæology, philology, all are pressed into holiest service, as witnesses to the truth of Him who made covenant and who keeps it to a thousand generations. To Abraham, and to his seed, God has given certain promises, functions, blessings—temporal as well as spiritual—exclusively. We possess them, and yet God is not untrue. He has not cast off Israel and adopted a Gentile people. All the lines of evidence converge and glorify His truth, His long-suffering care and providence, for He who scattered Israel has gathered them; "the diaspora" are consolidated into the Anglo-Saxon race.

I need hardly add that this paper gives but a mere outline; my greatest difficuly was to avoid detail of evidence, and not to delay too long at any particular period. Should you desire to look more closely into this history, permit me to recommend

a book which I have largely quoted, "Israel's Wanderings," by Oxonian; also "The Seed of Isaac;" "The Heir of the World;" and Glover and Marriott's books; and Col. Gawler's most interesting tract, "Our Scythian Ancestors."

APPENDIX (2).

"JAPHETH'S AND EPHRAIM'S ENLARGEMENT."

HISTORIANS have so frequently adopted the theory that Europe was wholly peopled by the descendants of Japheth, and commentators upon the Bible have so implicitly accepted their statements, and used them as evidence of the fulfilment of Noah's prediction, that it has seemed to be presumption even to ask upon what basis the theory rests. Historians must have gone to the book of Genesis for their knowledge of the existence of Japheth, and we have the same source of information in our hands. We believe that we have evidence which overthrows the aforesaid theory, and when opponents endeavour to overawe us, and to cry down our statements by appealing to the authority of historians and commentators, we may fairly ask whether the one early record which is common to them and to us, bears out the conclusions which they or we have arrived at. Modern scientific research is not presumptuous when it questions and examines, and receives or rejects many theories, which advancing knowledge enables it to try by tests which experience and development have provided; and we are not presumptuous when we examine anew God's predictions in the light of the developments of God's performance; rather are they presumptuous who, hugging a crudely-formed theory, refuse to reconsider it, and shutting their eyes and ears, open their mouths to cry down opposition by an appeal to *authors' names*.

In Gen. ix. 27 we find the prediction, "God shall enlarge (margin 'persuade') Japheth." In Gen. xlviii. 16 and 19 we find the prediction concerning Ephraim and Manasseh. Let the lads "grow into a multitude in the midst of the earth," and Ephraim's seed "shall become a multitude of nations," or fulness of Gentiles (see margin). We find in these inspired statements that enlargement was predicted for both Japheth and Ephraim—*i.e.*, for both the Japhetic and a portion of the Semetic race; and it is argued that because, according to the theory, the inspiration of the earlier statement has been vindicated by the fact that Japhethites have become and are be-

coming such a multitude that they are filling the earth, and occupying all its desolate places, the Ephraimic Semites cannot be now a multitude increasing "as fishes do increase." Opponents say that they have "historic evidence" that Japheth was enlarged, and that they can identify his descendants; they say further that there is no historic evidence concerning the multitudinousness of Joseph's sons, and that their descendants cannot be identified. What are these statements worth? First, as to the comparison of the texts. The statement concerning Japheth is not very distinct—"God shall enlarge, or persuade." The statement concerning Joseph's sons is distinct; its meaning cannot be questioned or misunderstood. Secondly, as to the history. The Japhetic genealogy must be traced back into unhistoric times. The Tribes of Israel were deported within historic times—viz., since the era of Nabonassar, B.C. 747.

Upon these outlying questions, it seems to be unwise weakness to endeavour to refute the prophecies concerning Joseph by that concerning Japheth, or to hazard statements as to "historic evidence!" The difficulties attendant upon the identification of Japheth thicken as we proceed. The theories as to the races of mankind are of such a character, that a work so wisely edited as is the "Speaker's Commentary," is careful not to place itself in opposition to them. If Japhethites and Semites are white, whence come the yellow races? If, or as it is not "historic" that, the negro is descended from Canaan—once the cherished theory of slave-owners—whence came they? The Hamite, Phœnician, and Babylonian were white men (as opposed to the black and yellow), and their descendants to-day cannot be physiologically distinguished from the Semite or Japhethite; the loss of Hamitic language no more proves the extinction of the race than the transmutation of speech proves the non-existence of the Hamite origin. Phœnician settlers were closely connected with the Canaanites dispossessed by Joshua. Phœnician settlers colonised the coasts of Europe. The descendants of Japheth and the descendants of Ham are not to be distinguished. Ought not the "historic evidence," which so plainly identifies Japheth, to be equally explicit as to long-despised Ham?

Doubtful as we may be of the historic value of the theory, let us accept it for the nonce. Well, Europe was peopled by the descendants of Japheth, in prehistoric times. But within historic times we have evidence that North Europe was overrun by Asiatic hordes. If Japheth was the ancestor of the earlier inhabitants, how can it be maintained that he was also the forefather of peoples so different, and coming from another region? Is there "historic evidence" to connect the

two? And yet forsooth there is no room for a Semitic people in Europe!

Furthermore, a certain portion of the Asiatic peoples who entered Northern Europe, B.C. 650, are now fulfilling to the letter the foretold multitudinous increase of Joseph's sons. They are historically traced back to Arsareth (Sharon Turner), thence to the Araxes, thence to Samaria, where a Semetic people dwelt; and yet, behold them transformed into Japhethites pure, to suit the mythical assumption which is dubbed "historical!" Nevertheless, although the statement concerning Japheth is exceedingly obscure, and the knowledge that we possess of his descendants is so theoretical that nothing can be built upon it—although the results of modern research have made the theories of Bishop Mant and others untenable—yet the rusty weapon is brought forth to combat the arguments adduced by those who claim a literal fulfilment within historic times of the later statement, and unequivocal destiny. Certain opponents are so jealous, forsooth for the truth of the Scripture statement *re* Japheth, that they would make it refute the Scripture statement *re* Joseph.

Bishop Newton has been quoted as an authority for the Japhetic origin of the Scythians and intermingled tribes, who coming from Asia overran Northern Europe. But, according to him, "the Japhethites inhabited the countries originally dwelt in by the Scythians." This is a plain intimation that he did not consider the Scythians to be descendants of Japheth. But it really matters little what these good men wrote upon this question; or upon the "days" of the first chapter of Genesis, and kindred subjects; they were not inspired; they were not in possession of the knowledge we possess; and they have passed no judgment upon matters which did not come before them.

The promise to Japheth, whatever its import may be, has doubtless been fulfilled, whether, as some think, in the expansion of the Turanian races (with which notion I do not agree), or, as others think, in the Southern European peoples. But the promise to Joseph's sons has also been fulfilled, and is being fulfilled, literally and unmistakably; there is no clashing of Scripture. Any theory which requires the non-fulfilment and makes it a matter of vital moment to show the non-fulfilment of the latter prediction, stands self-condemned. If the import of the earlier prediction is best expressed by the word "persuade," a fair explanation of the words would be, that both the descendants of Ham and of Japheth will be merged in a family sprung from Shem.

The Hamite has, to all intents and purposes, been merged already in the Japhetic and Semitic nations, and the foretold

future of a family of Semites (Israel) shows that the existing races are to be "persuaded" to dwell under the rule of their coming kingdom.

The blessing of Shem has descended upon that one family. God has "dwelt in their tents." God has been their portion; they have been His covenant people, His first-born, and never forgotten by Him even in the darkest hour of their chastisement; their marks and tokens are not historic evidence, clear though it is becoming; not rock-hewn monuments, or traces of their onward march, valuable and interesting though they be; not the explanations of scientific research, though it clears up many difficulties; but they are the witness borne to them by the faithfulness of God, who has given to them every promised blessing, both temporal and spiritual, who has made them to "grow into a multitude in the midst of the earth," who has made them to be "the fulness of the Gentiles," and is forming them into the unique position of being "a nation and a company of nations."

God is manifestly fulfilling to the Anglo-Saxon race not one prediction, but every promise. He has given them the covenanted inheritance of Shem, of Abraham, of Joseph, of Ephraim; they have Israel's portion; and yet—and yet—all is to be overthrown by an uncertain translation and an unsupported theory! Let Him whose faithfulness is our only stay for time and for eternity be proved untrue in covenant and promise; let Him cease thereby to be the God of Shem, if only a commentator's theory concerning Japheth be established!

APPENDIX (3).

"THE PEOPLE SHALL DWELL ALONE."

I HAVE found, and doubtless so have many, that, when the subject of the Identification of Israel is mentioned, a ready and constant reply is, "Is England a nation?" Answer, "Yes." "Then out of your own mouth you are condemned, for Balaam prophesied—'The people shall dwell alone, shall not be reckoned among the nations.' England is counted among the nations of the world, and therefore is not Israel. The Jews are not reckoned among the nations, and they alone are the people to whom the prophecy relates—that is conclusive."

It is well to be armed at all points, to be able to give an answer to those who oppose themselves, and although this objec-

tion has frequently been answered in the *Banner of Israel*, I may be permitted to direct attention to it again.

Let us consider what were the words used, and what they imply. Alone (badad) means separate; reckon (chashat), *reflexive*, means shall not reckon itself. Thus the text would read, "So it is a people that dwell separate, and shall not reckon itself among the nations" (or be reckoned).

This condition was exemplified in the time of the nation's glory and independence under Solomon; it was a people dwelling separate, and not reckoning itself among the nations; cut off from them by its unique faith and worship and law, and in a measure isolated by its frontiers.

So far from Judah presenting these conditions now, she is not a nation; is not dwelling separate; but is scattered among all nations, and is reckoned, and reckons herself, as subjects of whatever nationality she may find herself among. The argument from this passage which would make Judah All-Israel is indeed a forlorn hope.

Apply the prophecy to England. Here we have a people dwelling separate from other nations as in the days of Solomon. *Protesting* against their beliefs, separated by its faith—its laws, and essentially by its frontiers; not reckoning itself among the nations, pursuing its own policy, fulfilling its own peculiar destiny, and not reckoned by the nations as being at one with them, feared, but not loved, because of that very distinctiveness.

But as Balaam is weakly quoted against the Identity, it is only fair that opponents should explain his prophecy concerning the latter day multitudinousness of the people typified by the lion and the unicorn, or wild ox; whose seed is to be found in many waters—although nationally dwelling separate—and whose kingdom is to be exalted, although not reckoned among the nations. Where is the Israel that is to "do valiantly"? the inheritor of the covenant blessing quoted by Balaam, which was given to Abraham and his seed for ever? Will they say that Judah alone is yet to occupy the position that England occupies now? or will they open their eyes to the fact that Ephraim, and not Judah, is God's firstborn?

NOTE.—See "The Anglo-Israel Post Bag," by the late Bishop Titcomb. R. Banks & Son, Racquet Court, Fleet St.

Chapter XIII.

THE IDENTITY AND THE CATHOLIC CHURCH.

THE opponents of the Identity fall into two distinct lines of attack, although themselves frequently unconscious of the fact. This confuses their arguments, and sometimes confuses the reply. It is necessary when meeting an opponent, either in print or in person, to find out whether he denies that Ephraim and the Tribes, his fellows, exist as a separate people; or, whether, admitting their existence, he denies that they have been identified in one particular place.

I now desire to consider one important statement made by the latter class of objectors—viz., *That the Identity of the Anglo-Saxon race with the Lost Ten Tribes, ignores and is opposed to the position and claims, hopes and objects of the Catholic Church.* This idea is easily found in the many pamphlets published to refute the Identity. It has been frequently urged upon the writer, and is worthy of grave consideration, for it explains much of the opposition met with, perhaps, in a sense; excuses its character, and, if true, makes a *prima facie* case against us. We shall consider firstly, what is meant by the

position, &c., of the Church; and secondly, what is the true aspect of the Anglo-Israel contention with respect to it.

A full reply to the first question might well occupy a volume. The space at my disposal must be my excuse for giving a very summary statement, and grouping many phases of belief under but two heads—viz., the Roman and the Protestant. The Roman idea of the position, &c., of the Church, is, that she is to progress until all yield to the supremacy of the chair of Peter, she is to have temporal power, to become the kingdom of *the Stone*, the powers of this world are to become the states of the Church; she has perceived that promises of territorial greatness and blessing are made and prophesied of, and she has appropriated them. All spiritual and temporal glories centre in her; the wild olive graft has become the stem, Jew and Gentile are to be united in union with her. Now manifestly in this conception there is no place for the fulfilment of the promises to Israel as a nation, the existence of the original stock would be an inconvenient fact, and the identification of any people, and especially the British with the Tribes, must be opposed by Rome.

Secondly. The Protestant idea. Here we meet with more divergence of opinion. Some (*a*), while rejecting utterly the claims made by the Bishop of Rome, yet place the Church in a similar position. All promises, spiritual and temporal, are hers. The latter must be spiritualised to suit her case; all utterances concerning Israel and Judah, Jerusalem

and Babylon, &c., are to be understood to refer to the Church and her opponents. The God of Abraham, Isaac, and Jacob has ceased to know Israel as a nation, all the national promises made to her have become the spiritualised inheritance of that great heavenly kingdom which is ultimately to prevail. The assumed existence of flesh and blood inheritors of the Abrahamic promises, and of the blessings promised to Joseph, clashes with this view of the purposes of God. Some *(b)* having their minds less occupied with the grand idea of the Church Catholic, and more occupied with the status and hope of each unit, conceive that God has no present purposes beyond the salvation of these individuals, no room for any manifestation of His truthfulness and power to bodies collectively, whether spiritual or national. The unit for whom Christ died is to be ready to meet Him, and then for all they know, the world, the nations, and the Church, may be involved in a common wreck and ruin. The view that God has a purpose of blessing in Christ, for His Church as a body, or for the nations as nations, or for Israel as the covenant people, is in the minds of these "opposed to the Gospel;" thus, though on different grounds, both unite in the cry, that the identification of the British with Israel is opposed to the hope and objects, &c., of the Church.

Now, what is the true position of those who believe in the Identity? We maintain that it is not in any way opposed to what is true in the foregoing conceptions, and that being truth it clashes with

what is false. It recognises that the temporal power is foretold, but in maintaining that it is the birthright portion of Ephraim it witnesses against Rome. It recognises fully God's great purposes in and towards the Church Catholic, that great and glorious body, born from above, and one with her Lord, the spotless bride. It rejoices in the joy of each son redeemed with the precious blood, for whom to depart, and be with Christ, when He comes or calls, will be very far better; and it thanks God that He has made use, and does make use, of the English-speaking race to proclaim His great salvation. But it adds that in the development of the plan laid before times eternal, the promises made and added to from age to age have never clashed; that the latter have not abrogated the former; that while Abraham and the heirs with him of the same promise, Isaac and Jacob, sojourned in the land of promise as in a land not their own, and looked for the city which hath the foundation, their faith
Heb. xi. 9. was exercised upon the temporal promises too; that because by faith they looked for the possession of Canaan, they did not lose sight of the heavenly city; and that because by faith they looked for that
ver. 10. city, they did not spiritualise away the promise of the land; and rightly, as the event proved, for to their seed was given the inchoate but literal fulfilment. It claims that the birthright, which was, and is Ephraim's, does not clash with the inheritance of Him who is "the firstborn among many
Rom. viii. 29 brethren," that the covenants run in parallel lines, and develop one another. The national and tem-

poral blessings promised to Abraham have been the means of developing the spiritual, and the higher faith, when truly grasped, has been the cause of national prosperity. So it ever was in the history of Israel; and thus, also, the security of our island home fostered the Reformation, and our Protestant character has been acknowledged in the advancement of our national power. It thanks God for both; does it thereby ignore the true position of either? It says that God has never lost sight of the "lost sheep of the House of Israel," but that Matt. xv. 24. He has preserved and blessed them, made them His witnesses and the keepers of His Word, given to them the pure faith, and made them the true evangelisers of the world; and in the nation that has thus blossomed and budded, and filled the world with fruit, it identifies the people to whom that very promise was made. Does it, therefore, lose sight of the high and heavenly calling of that body, whose home is the better country, because it acknowledges the earthly work and inheritance of Isa. xliii. 10. God's witnesses? or does it place the land of promise and kindred promises in opposition to, or in lieu of the inheritance incorruptible, undefiled, and that passeth not away? are the two incompatible? Surely not; let the faith of Abraham be the witness, it will condemn those who say that the promises cannot be harmonised and embraced together.

In conclusion, let us try the statement, that the identification of Israel (possible according to the hypothesis of the opponents mentioned above) is

opposed to the position, &c., of the Catholic Church, by ordinary practical tests.

Suppose that an Eastern nation is Israel—say the Afghans. How would this Identity affect the Church? Her work would yet be to proclaim Christ, that from amongst them might be chosen a people for her Lord; and whilst the savages were being prepared to fulfil their prophetic destiny, to become the possessors of their enemies' Gates, of wealth, of power, to become God's "witnesses that He is God," to "blossom and bud, and to fill the face of the world with fruit;" she would go on her way as hitherto, but beset by the clamour of the infidel host shouting in her ears, "Behold in this people the value of the promises made by the God of Abraham! Thus has the Christian's God kept covenant!"

Suppose a Western nation to be the heir of the Abrahamic promises—say Russia—how would the position, &c., of the Church Catholic be affected thereby? Her duties, her true hopes would be unchanged, but the infidel would soon see his advantage, and say to the "witness and keeper of Holy Writ," "A far different position was sworn to Israel, a far different destiny was foretold for Gog. Are all the statements of the Book as misleading?"

Suppose a people to be found possessing all those marks by which Lost Israel is to be known, both national and spiritual, in whom each and every promise is exemplified—say England, or any other people—is the Church to see in her a rival or an ally? The answer depends upon what I may be

permitted to call the coalescing power of truth, for as an error and a truth cannot coalesce, so two truths cannot be opposed; and by their union the truth of each is established. Anglo-Israelites recognise the complete accord between the Identity and God's purposes in the Church, and they praise Him. Their opponents' views are opposed to any literal fulfilment of the promises to Israel; any such fulfilment would clash with what they conceive to be the position, &c., of the Church Catholic; this is their own contention, which we combat. It must, therefore, be a question for them whether their incapability to reconcile the promises to Israel with God's purposes in the Church, does not present a *prima facie* case *against themselves?*

"THE SPIRITUAL BENEFITS OF THE IDENTITY."

ANOTHER favourite objection is, that the Identity conveys no spiritual benefit. When replying, we must not fall into the illogical position frequently taken by those who attempt to argue from the fancied (spiritual) uselessness of the preservation of Israel, and of her identification, against the fact. We, therefore, do not argue from our sense of the usefulness of the Identity to the fact. The preservation and identification, *if a fact*, is that, "stubborn thing," whether it be shewn to be useful or useless; its fancied uselessness will no more change its historic nature than its supposed usefulness will prove it.

It is fair to say, that if God has preserved the House of Israel, it must be a presumptuous thing to imagine that He has done a useless thing. And also it seems a dangerous thing to think that the development of God's purposes with regard to the world and the nations, is not spiritual enough for our exalted Christian conceptions, or that we have such higher knowledge, that it is beneath us to obtain spiritual blessing from the contemplation of His mundane work. It would seem to be more wise to suppose that the highest form of blessing which the individual soul, or the Church, can receive, will be augmented by the lessons taught by the development of His purposes.

So it has ever been; the historical books of the Old Testament are the record of God's faithfulness towards Israel. Is there no spiritual blessing to be derived from that history by men who have received the New Testament? Nay, rather did not the inspired teachers of the latter age make the lessons of the former age their text-book? and if God has been faithful to the very letter, to every "jot and tittle," of the earlier covenant, and if the history of the Anglo-Saxon people is the record of that continued faithfulness, can Spirit-taught souls, whose ALL depends upon His truth, imagine for one moment that its modern exemplification is either useless or spiritually uninstructive?

What is the "spiritual benefit" concerning which the knowledge of the Identity is unprofitable? If it is meant that it cannot convey "remission of sins by spiritual regeneration," the statement is most

true; but it is true, also, of all historical teaching; and yet the study of the Old Testament is fraught with blessing to the "members of Christ," for thereby their heavenly life is nourished and they are enabled to learn of God. Would the opponents in question say that the highest spiritual blessing—viz., the gift of Sonship, renders all further study and knowledge useless and unprofitable? Doubtless, they would not. If, then, the history of Israel for the past two thousand years is as great, or a greater manifestation of God's working, than is the history of the two thousand years preceding, on what rational grounds can they base their contention?

The Identity is fraught with spiritual benefit just because it is the outcome of, and inseparable from the work wrought by the Lord Jesus Christ. Instead of hiding His redeeming work, it proclaims it; instead of the incomplete and narrow views which prevail, it teaches the completeness and complementary nature of the earlier and the later covenants; for it demonstrates that the Christian covenant and its spiritual gifts, so far from ignoring and rendering obsolete the Abrahamic covenant, is its real and practical fulfilment. It shows that the words spoken by the prophets have been literally fulfilled, and that, therefore, JEHOVAH rules. Is this a study unfit for, or unprofitable for the sons of God? Must not this revelation of purpose and wisdom, of faithfulness and long-suffering love, deepen their knowledge and strengthen their faith, and send them forth to bear witness for the God of truth, clad in

armour and with weapons which even the infidelity of these latter days cannot withstand? A witness thus borne is certain to convey the spiritual blessing even in the narrow and individual spheres which occupy our opponents' thoughts—*i.e.*, true and firmer faith in God and witness for Him, strengthens the soul of him who so trusts and witnesses. But if not, shall we say that the deeper knowledge of God, so needed by the world, and by many struggling souls, that the witness for God, borne by the Identity, is useless, because, though it brings glory to Him and light to them, it is spiritually unprofitable to our selfish selves? Nay, if such objectors learned nothing more than that the purposes of God are wider than their conceptions, their spiritual health would thereby be revived, for they would breathe the air—not of a close room, however comfortable, but of the glorious mountain-top; and instead of imagining that their spiritual vision bounds God's purposes, they would learn His purposes far exceed their powers of vision, and that, amid all seeming difficulties and contradictions, there is one thing upon which they can more and more certainly rely for time and for eternity—namely, His faithfulness. They have received blessings—although to them God's mercy in Christ is the evidence, not of the confirmation but of the practical abrogation of the Abrahamic covenant, *i.e.*, of God's unfaithfulness to His friend.—What if the covenant made with them be as equivocally carried out? But if, or when, they learn that which the Identity alone can teach—that the covenant in

Christ is the very completion of all that was sworn to Abraham, and that under it his multitudinous seed are blessed and bless, the faithfulness of Him who is their Rock and Refuge will be vindicated and glorified, and their faith (a spiritual gift) will be intensified.

Thus our Identity knowledge has blessed us, and has blessed thousands; and, doubtless, its witness will be a most efficient means to bring our millions to the true knowledge of God and faith in Christ, and prepare them to receive the great outpouring of the Holy Spirit, when all Israel shall truly serve the great Three in One, and teach all the families of the earth to serve with them.

"THE REMNANT OF ISRAEL."

THE present relationship of the nations that at present occupy the countries through which Israel passed, to the inheritors of the birthright, is a difficulty to many. I therefore give the following explanation, which has appeared from my pen in the *Banner of Israel*:—

The sense in which the word "Remnant" (*Sheerith*) is used in Holy Scripture, and the functions discharged by the preserved remnant of Israel, explain many difficulties that arise when the effort is made to read the history of the nation in the light of God's providential care and guidance. Our use of the word gives the idea of a small remainder—*e.g.*, the end of a bale of cloth. But the remnant of Israel is sometimes the whole people, sometimes a comparatively small number, but always the faithful portion in and to and through whom the covenants have accomplishment.

A reference to the R.V. will show that the first use of the word occurs at Gen. xlv. 7, where Joseph, addressing his brethren, says "God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliver-

ance." Here the whole number of the covenant people were preserved, and therefore the A.V. renders the word "a posterity." Again, in the prophecy which tells of the ultimate development of the people, when they are to be numerous and powerful, they are yet spoken of as "the remnant" (Micah v. 8): "And the remnant of Jacob shall be among the nations in the midst of many peoples, as a lion among the beasts of the forest," &c. (also in chap. iv. 7). The remnant becomes a strong nation, and thus "the strong nation" is "the remnant," or the residue, left after the destruction or casting out of the utterly rebellious portion, and preserved to become the representatives of the nation and the inheritor of the covenant. In this sense we must regard the great body of the people, who were not swallowed up with Korah and his company, as the remnant. In the after history of Judah, the 42,000 who returned from Babylon were the remnant (Haggai i. 14), and the larger and richer portion that remained were, by that act of remaining, cut off from their people. The word occurs elsewhere frequently, with reference to the faithful who were comparatively few—*e.g.*: "Wherefore lift up the prayer for the remnant that is left."

The continual existence of such a remnant, both amongst Judah and Israel, was known to God, and was effected through the mysterious working of His providence. The faithful few shared in the miseries of the deportation of Judah to Babylon; and the faithful seven thousand, whom God told the despondent prophet that He would leave in Israel, shared in the overthrow that wiped off the inhabitants of Samaria, even as a dish is wiped, turning it upside down. Note that, according to the R.V., God did not say to Elijah that He had 7,000 faithful at the time that the prophet repined, but, "Yet will I leave Me," &c. And doubtless the double portion of the prophetic power which came upon Elisha was a means whereby there was provided the faithful remnant that witnessed for God amongst the captives. And their function was more than that of witness. God, who visits the sins of the fathers upon the children, to the third and fourth generation of them that hate Him, shows mercy to thousands of them that love Him and keep His commandments. It is ever to and through these latter that He fulfils His promises and effects His purposes; not because of their worthiness, but because He needs meet or fit instruments. His faithfulness to His word is manifested in the grace whereby He preserves an obedient remnant. And the existence of this remnant does not necessitate the fulfilment of the promises to all their kindred, but only to them and to those who might join themselves to them, and thus re-enter upon the path of obedience. The existence of the remnant

made it possible for the nation to inherit; and their increase, whether by the multiplication of faithful descendants or by the incoming of hitherto disobedient kindred, fulfilled, or would fulfil, the promises to the nation.

During Israel's wanderings and vicissitudes, many may have apostatised, but the elect remnant, be it small or large at any particular period, was preserved so that although sifted as corn in a sieve, yet not one grain was lost (Amos ix. 9).

It is to be noted that "the House of Israel," to whom this promise was made, was the portion that was not "utterly destroyed" (ver. 8), and thus it was the "remnant."

This prophetic declaration cannot be taken to mean that no family would die out, or that families would not be cut off from the people; such acts of judgment were often put into execution during the part of Israel's history of which we have an inspired record. And the principle must apply to the end. But it did and does mean that a remnant, a faithful representative nucleus, would ever continue, and that the nation springing from it would assuredly inherit.

This remnant, when finally brought into a place of safety, and when it began to inherit the promises, alone represented the covenant people, and any other peoples, whether of the seed of Isaac or of the nations, could come under Israel's blessings only by re-affiliation or by affiliation to those who represented the succession of the ever-continued covenant. That such a faithful remnant continued to represent the seven thousand, whom God knew at the time of Ephraim-Israel's deportation, is evidenced by Jeremiah's message, "Israel is My firstborn," and by the history that records the counsel of certain among those who once were captives, when they decided to go far away in order to serve God as they had never served Him in their land (2 Esdras xiii. 41), as well as by the necessity that existed for their continuance in order to the fulfilment of the promises.

Israel, after the escape by the passages of the Euphrates, dwelt for a time in, and passed through the South of Russia. As far as we can know not one of the people remain there; the present inhabitants are of a totally different race. But if any of the kindred of those whose great men were buried there do remain, they have been severed from the remnant and are outside the covenant. Israel wandered across Europe, and we find the tribes on the shores of the Baltic, whence they were gathered into "the appointed place," which has since been their home. There the promises have been fulfilled to them, thereby marking them out as the remnant, which has now become strong.

Research into the history of the present German nation

seems to teach that it is not descended from the tribes that passed through and passed over into Britain. A different race, although somewhat alike, seems to have followed in their wake. But supposing that Israel did not wholly leave the North of the Continent, the elect remant did, and the covenant relationship can only be maintained by national union with that nucleus. To this end doubtless it was that God permitted bitter persecution to drive out many from the countries where they were settled, and thus forced them to re-unite with Israel; and this, although they had lost all knowledge of their true nationality, even as Israel had of her history.

Thus it will be seen, if this view be correct, that when once the Identity of the British with Israel is established (by the infallible signs of a complete fulfilment of every promise made to Abraham and his seed forever), they are *the remnant*, and that even if it could be proved that some dwellers amongst other nations are of their kindred, no difficulty can be caused thereby, and it makes no weak point in the proof. God, in His sovereign mercy, has given to us great temporal and spiritual blessings. He has made us the remnant of Israel not because of our worthiness; for any meetness which He gave in no sense constituted a worthiness—He has accepted us in Christ. If there be any more of Abraham's seed to whom He in His mercy will deign to extend Abraham's blessing, He will re-unite them with the remnant nucleus. It would seem that even Judah is to be blessed in this way, for she is to "walk to the House of Israel." Those of her sons who have already become citizens will share in the national future, and we hope ere long, in these higher blessings that have come to us in Christ. But there need be no more difficulty in proving the British to be the "remnant" of Israel, because of the possible existence of outside Israelites, than there is because of the known existence of outside Judah.

Conclusion.

PERHAPS I may not expect too much, if I hope that my readers will acknowledge that the subject which I have brought before them is of importance; and that the responsibility of forming an opinion for or against the conclusion that I desire to lead them to is to be recognized. If they decide that our race is not the Israel of God, His firstborn nation, then I conceive that the cause of truth requires them to shew in whom and to whom the promises have been or can yet be fulfilled.

If on the other hand they are led to form a more favourable opinion of the arguments in favour of the Identity, then the responsibility of making known this great truth rests upon them, and more especially upon those seats of learning which can speak with authority and power. If the inheritor of the Birthright of Blessing is the rightful owner thereof, the nation needs to awake to its responsibilities; and the Church ought not fail in her duty of teaching the nation, by witnessing to the truth.

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